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THE Quakers Apoſtaſie FROM The perfect Rule of the Scriptures DISCOVERED,

In a double Reply to a twofold Anſwer of theirs, in the Vindication of ſeveral Queries propounded by the Author.

WHEREIN

Their Deceits, Blaſphemies and Reproches againſt Scripture Authority and Ordinances of inſtitute Religious Worſhip, are ſpoken unto. Their main Principles examined and denyed. The truth defended and cleared againſt their Railing, Slandering, Cenſorious Pens and Tongues.

By *JOHN TIMSON* of *Great Bowden* in *Leiceſterſhire.*

1 TIM. 4. 1, 2.

Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils: ſpeaking lies in hypocriſie, having their conſciences ſeared with an hot iron.

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The Preface to the Reader.

THE occaſion of theſe few ſheets was this: The deep ſenſe and apprehenſion of my ſpirit towards theſe ſeduced people in generall, and ſome of my dear friends in ſpeciall, that are drawn aſide and entangled in theſe dark Diabolicall ſnares, hath moved my bowels to pitch upon this, as a fit expedient to reduce them from that ſad temptation, and way of wandering, themſelves are ſo inſenſible of. Theſe Queries I firſt delivered to my friends, and I deſired that they would get them anſwered by the ableſt they could of that perſwaſion. At laſt I received an anſwer from *William Duesbury*, then priſoner at *Northampton*; which Anſwer was ſo obſcure, deceitfull, and confuſed, that I was conſtrained in my Reply to urge him earneſtly to Anſwer directly to the Queſtion, with ſeverall Queries to underſtand his ſenſe; which accordingly himſelf, and *Thomas Stubs*, and *John Whitehead*, have anſwered more directly, and ſubſcribed their hands.

I have in this given you the ſubſtance of theirs, as faithfully as I was able to underſtand their ſenſe, and have not in the leaſt wittingly miſtaken them. And however they are apt to accuſe me of ſlandering them in things that are too groſſe in plainneſſe of words to publiſh to the world, they judging their novices, and all others beſides themſelves uncapable to receive ſome of their principles as yet, and therefore they ſtudy how to darken their ſenſe by ſubtill glozing, equivocating expreſſions and ſhuffles,

yet their damnable hereſies are apparent to the intelligent, and impartiall, ſober Chriſtian And I ſhall deſire of them to deal no otherwiſe by me, then I have dealt with them: what I have charged them withall is upon ſuch rationall grounds, that I am ſure themſelves are convinced in the ſecrets of their hearts, that I lie not; and for them to reproach me with that they cannot in conſcience, with any colour of reaſon make good, will moſt reflect upon their own heads, and be a ſhame to themſelves and cauſe by ſaying and unſaying, to evade what is juſtly charged upon them. Truth is invincible, and ought to be publiſhed, it ſeeks no corners, nor minds any ſhiftings, but is entire of it ſelf, and will ſtand, when all the imaginations and inventions of the dark mind of man ſhall be ſcattered and brought to nothing. They frequently judge men by the light which gave forth the Scriptures, even while they are oppoſing the Authority of Scriptures, as they are the only rule of knowing the true God, and Jeſus Chriſt whom he hath ſent, and how to believe in him, and live in all Chriſtian obedience unto him. If they judge of men and error by the ſame light that gave forth the Scriptures, why do they cenſure me for but pleading the Authority of Scriptures to be a perfect Rule of faith and obedience? Is the light of the Spirit of God contrary to the light of his own Inſpirations? Are the Inſpirations of God upon Divine record, to be rejected, as uſeleſſe and fallible, becauſe they croſſe the inſtigiations of ignorant man, who is all his life long ſubject to error? Are they ſo drunk with deluſion and impudence, that they will rather charge the Scriptures with deceit, then queſtion their own deceitfull hearts?

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Can they be more ſure that the Inſtigations in their own hearts are from God, rather then the Inſpirations of God in the Scriptures? We may be ſure that the Scriptures are of God, and writ for our learning, *Rom.* 1. 5. But neither we nor themſelves can be ſure that their Revelations pretended to are of God, and given for our learning, comfort, and hope, unleſſe they were confirmed by the ſame unqueſtionable Authority that the Scriptures are. And for them to plead an infallible rule within, and yet to be urging a Rule without from the Scripture, is moſt abſurd: if the Spirit be the Rule as they affirme, why do they not ſtick to that rule? hath the Rule of the Spirit need of the teſtimony of the letter, to prove it by? What proof can be given to prove that which is the higheſt proof and rule it ſelf? How many things do they pretend Scripture for, while at the ſame time they will deny and queſtion the moſt things that the Scriptures plainly teach? Let them tell us what they believe and practiſe from the teaching and obligation of Scriptures; if they ſtand obliged to nothing that the Scriptures teach, why do they quote it, and ſpeak in the language thereof? As if they were for it, when they are not, which is rank hypocriſie, and done of purpoſe to deceive: If they judge themſelves obliged to ſome things which the Scriptures teach, becauſe God hath taught them therein, why do they not then believe, and do all that the Lord teacheth in them, upon the ſame reaſon and account? But if any men in the world are without the true light of God, thoſe men are that ſpeak not according to the Law and Divine Teſtimony of Scriptures, *Iſa.* 8. 20. If any ſpeak not according to this word, it is becauſe there is no light

in them, their light is involved in darkneſſe, their wiſdome in folly, ſo ſaith the Prophet *Jeremiah*, chap. 10. Ye have rejected the word of the Lord, and what wiſdome is there in you? Were not this verified upon theſe men, would they boaſt that they are as perfect as Chriſt that dyed at *Jeruſalem*, and ſay, that he that truſts in Chriſt that dyed at *Jeruſalem*, for ſalvation, ſhall be deceived; and reproach his Inſtitutions, and holy Ordinances, with the *odium* of mens Traditions, outward obſervations, inconſiſtent with Gods Kingdome, and compare them to *Nebuchadnezzar's* great Idol? would they ſet up a light and power in blind, impotent nature, corrupted, ſufficient to lead out of darkneſſe to eternall life, without the uſe and knowledge of Scriptures? would they forme a Chriſt in their minds, that is in all men, without perſon, natures, offices? would they confound God and man into one, denying God to be diſtinct from his Saints? would they renounce all their former teachings, and practices, received from the Lord, by the means of his word and ordinances, and wholly follow the imaginations of a ſtrong deluded heart, *&c.* I beſeech you dear friends conſider, are not ſuch things as theſe evident expreſſes of dark deluded minds, that have forſaken the right way, and are entangled as you ſee. Let me entreat your patience and diligence ſeriouſly to read theſe few ſheets, without prejudice and contempt: the Lord knowes what diligence and tenderneſſe of bowels I have had to prepare this for you, and ſome others, to prevent and reduce from theſe dangerous ſnares, which I am more ſenſible of, and affected with, then any temptation (common to man) that ever I heard of before: It's carryed on with ſuch myſterious

ſterious wiles, that poor ſouls are ſurprized and taken in the net with great content, and the more they are ſurprized, the better pleaſed, and readier to embrace whatever is ſuggeſted, and rarely do any return from this Apoſtaſie, that were knowing practiſing Chriſtians before. But I have enlarged my ſelf, and opened my heart to my friends of *Farndon* in this Tract, and I hope it will not be an offence unto them; if it be, it was hoped and intended otherwiſe, I am confident your own hearts will witneſſe unto moſt I have wrote, although it be againſt that way, which for the preſent you groundleſly adore.

As for thoſe perſons that have anſwered me, who have charged me with bringing forth many lies, and ſlanders, and have made a noyſe thereof, as if I were ſome carnall lying wretch that matter not what I write: thoſe that are ſober, and of judgement may eaſily conceive by my Queſtions and Replies, what lies I have brought forth, and what lies thoſe are they charge me with, even ſuch that the holy Scriptures witneſſe to be the will and truth of God; and as for any perſonall lye, why have they not made the diſcovery? Themſelves cannot but be ſenſible that they have accuſed me of ſlanders in things that themſelves have publiſhed, which I did not know of untill afterwards by their own Books. But let me deſire you in your returns to anſwer to the main ſtrength that is againſt you, ſoberly, and with as great a ſtrength of reaſon, and of Scripture Authority as you can; for nothing elſe is like to take with him you oppoſe: and be aſhamed to aſperſe and reproach me to the world, with meer impudence for want of juſt matter; which trade is too common with you, and thoſe of your way,

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to those of best quality and esteem amongst Christians. But look into your own Papers, and in cold blood consider how frequent you are in reviling and censuring of those that you have nothing to accuse them of justly, from any Scripture ground, but because they oppose you for being adversaries unto the truth. As for your queries at last, the most of them have been answered by a Reverend Minister of the Gospel, Mr. *Baxter*, who is sufficiently reviled and reproached for his pains. But the day is coming that will declare every mans work, of what sort it is. And I judge it necessary, first to be resolved what the Rule is that we are to answer from to yours, seeing you have denyed the Scriptures for being a perfect Rule of faith and obedience: for my part I judge those not worthy to be answered at all, nor in the least to be regarded, that have denyed the Rule of Scriptures: and were it not for the sake of those that are ignorant of their deceits, and apt to be taken with the cunning sleight of seducing men, and in hope of convincing my friends, that I might be an Instrument to informe the one, and reduce the other, I had never engaged with these unperswadeable perverse men, so wholly turned from the truth, as he that runs may read, and clearly see.

John Timson.

A VINDICATION OF Some Questions propounded to the *QUAKERS.*

The first Question.

Whether the holy Scriptures be the true declaration of the will and mind of God which doth oblige all that professe them necessarily to know, believe and observe them as the only rule of faith and obedience.

The Quakers Answer.

The Scriptures are a true declaration of the things beleeved among the Saints, and a true Testimonie of Jesus; but not any doth them know by the outward declaration, but by the word of Faith in the mouth and in the heart, which word of Faith we preach, Rom. 10.

My Reply.

The Answer seems to be in the affirmative, by saying the Scriptures are a true declaration of the things beleeved

among the Saints. But firſt the Queſtion is, who you mean by Saints, whether your ſelves, that are againſt all outward adminiſtrations and formes of worſhip in the Church as the Scriptures teach, or thoſe Saints of God that are willing to ſubject themſelves to obſerve and do whatever is revealed to be done from the written word: which hath been the profeſſion and practice of all ſound Chriſtians both in and ſince the Apoſtolicall Churches: unleſſe ſome few upſtart Hereticks, or Apoſtates, or profane have done otherwiſe. Prove that ever any had the title of Saints, Beleivers, Chriſtians, *&c.* that came not under Water, Baptiſme, the Lords Supper, the Churches watch and rule, Cenſures, *&c.* which you deny, and therefore it ſtands you upon to prove your ſelves Saints diſtinct from Apoſtates.

In your anſwer to this all you ſay is this. That this charge is but a lying Slander, and bid me prove it, or elſe let thy mouth be ſtopped.

To this I anſwer.

What proof would you have? Is it not your own profane language, both in your Papers and conference? It is no newes to heare moſt of your way to diſpute againſt Water, Baptiſme, the Lords Supper, a ſetled fixed Miniſtry over particular Churches. Tel us what Quakers adminiſter Water, Baptiſm, the Lords Supper; and conſtantly watch over a particular Flock; or elſe for ſhame own the charge, and confeſſe your ſin in telling the world, that theſe are my lying ſlanders, when I know, and your own conſciences do witneſſe it, that what I have accuſed you of, is the plain truth. Nay, *William Duesbury* ſaith in a lying Paper called *A true Propheſie of the mighty day of the Lord, already riſen in the North of* England, *&c.* in which paper he makes it his work to reproach and ſlander the Ordinances of Goſpell worſhip, under the notion of outward obſervations, which Chriſts Kingdome cometh not in. *Luk.* 17. And thus he accounts of all the Ordinances and inſtitutions, preſcribed by Chriſt himſelf in the Apoſtolicall Churches; and accounts all the ſtrict obſerving of outward

ward formes of Worſhip, *is but imitating the Saints practices in this Babyloniſh, and heatheniſh wiſdome, all this outward forme is the outward Court, which is without the Temple*, pag. 1, 2. meaning they are without the Church, and therefore calls them Babyloniſh and Heatheniſh, as in his 4 pag. is more clear, where he profanely compares the holy Ordinances and inſtitutions of the Lord, *to that great Image, ſet up by* Nebuchadnezzar's *proud nature, ſpoken of by Daniel. That Image* Dan. 3. 3. *was but a type and figure of this which now ſhines gloriouſly in forms and obſervations.*

And then ſpeaking to the Anabaptiſts and Independents, he tells them, they have ſet up a finer Image in the Goſpell ordinances, as you call them, pag. 10. And what other Pag. 10. ordinances do theſe or we ſet up but what was practiſed in the Apoſtolical Churches? Thus you may ſee how this Impoſtor doth reproach the holy things of God. And further in his ſecond page, he in the height of his inſolent raſhneſſe, and madneſſe, ſaith thus. *The word of the Lord came unto me, ſaying, I will gather my people out of all forms and obſervations, and out of all kindreds, Tongues and Nations, and I will poure out my Spirit upon them.* And this he writes in a different Character, as if it were all ſcripture. By this, you may ſee it proved what I have accuſed them with, in denying the ordinances and adminiſtrations of the Goſpell Church, is true. And yet this impudent lyar tells me it is a lying ſlander. They would render me a lyar for telling them the truth; but it ſeems they can rather and with more eaſe deny the accuſation, then prove themſelves Saints, and ſtand to it: thus when they are pincht they will ſay, and unſay, or any thing to evade. But while you deny the Ordinances before mentioned, I ſay you are none of Gods Saints, but are Apoſtates, backſliders, that have departed from the living God, in tranſgreſſing the lawes, changed his ordinances, and broken the everlaſting Covenant. *Iſa.* 24. 5. But I ſhall come to the next, you accuſe me of belying you with: and that is ſuſpecting you to be under the crime of denying the holy Scriptures to be a perfect rule of faith and

life, you say *ye deny the crime: and witnesse them in their place with the Spirit that gave them forth, which is a perfect rule of faith, and life*: as Joh. 16. 13.

Answ. You deny the crime, but own the thing, by asserting the Spirit to be a perfect rule of faith and life; for if the Spirit immediately, be a perfect rule to us now, of faith and life, of what use is the Scriptures of, I pray you tell. Thus you own the charge, but deny the crime, because you judge it no crime to deny the Scriptures to be a perfect rule of faith and life; and hence you insolently inferre, *that I am judged by the same Spirit which gave forth the Scriptures, who would set the Scriptures in the Spirits place, by calling them the rule of faith and life.* Thus all men may run and read that you are so farre from judging it a crime to deny the Scriptures for a perfect rule of knowing God, believing in him, and living unto him, that by the Spirit you act from, you judge me, for calling them the rule of faith and obedience. And yet you witnesse the Scriptures in their place, that is, you witnesse that there is such writings, but not to any such ends, and purpose, as to be a rule to know God, and live unto him, as the question intends. The Spirit you make the only rule of faith, and life, *Joh.* 16. 13.

Which I answer unto.

1. That promise is made directly to the twelve, as is evident if you peruse the 13, 14, 15. chapt. where we have the like promise, chap. 14. 26. The Comforter, which is the Holy Ghost, shall come and teach you all things; and bring all things to your remembrance, whatsoever I have spoken unto you: and accordingly they have declared unto us what they have heard and seen, *Luk.* 7. 1. Christ tells them, chap. 16. 12, 13. *I have many things to say unto you, but ye cannot bear them now, howbeit when the Spirit of truth is come, he will guide you into all truth, &c.* Hence it's clear these promises are made in speciall to his Apostles, which doth assure us of the infallibility of what they preached and writ: the Church being built upon the Prophets and Apostles, Jesus Christ the

the chief corner Stone, that hath inſpired both to agree in one and the ſame Doctrine of faith and obedience; and he is the ſame for ever even to the end of the World. Now let me ask you, are you Apoſtles? have you ſeen Jeſus Chriſt? are you ſent for a foundation, for the Church to be built upon? that go about to overthrow and pluck up the foundation of the Prophets and Apoſtles recorded in Scriptures? Let men and Angels judge. Eph. 2. 20.

2. If all truth were revealed to the Apoſtles, by the Spirit of truth, and the Apoſtles faithfull in declaring this truth by writing, or teaching, as cannot be denyed, then it will follow that thoſe writings, or teachings of the Apoſtles were the only rule; which writings through Gods grace we enjoy, and therefore the rule of divine truth. It's true we have need of Gods bleſſings of Grace to apply the rule to us, and our hearts and lives to the rule; *And ſo many as walk according to this rule, peace be upon them.* Gal. 6. 26. *Nay, Chriſt prayed not only for his Apoſtles, but for them alſo that ſhould believe on him through their word.* Joh. 17. 20.

3. We ſay the holy Scriptures are the inſpirations of the Spirit of God, in their own ſenſe as expreſſed, and have ſuch ſure evidence thereof, that without any ſcruple, we ſo believe the truth and directions, diſcoveries thereof, that we are content to ſtand or fall to their Verdict, not caring for mans judging: and tell us in what truth of God the Scriptures are imperfect in, you proud Worms that ſo vilifie and diminiſh from them.

But they go on and tell me, *that* Abel, Enoch, *and* Noah *had faith before Scripture was, and the holy men of God believed, therefore they ſpake.*

Anſw. 1. *Abel, Enoch, Noah,* were not without the word of faith from the Lord, the Lord ſpake to theſe out of heaven, by voyce, *Heb.* 1. 1. *At ſundry times, and in divers manners, the Lord hath ſpoken unto his ſervants the Prophets. But in this laſt age he hath ſpoken to us by his Son* Therefore never look for no other manner of ſpeaking, then what hath been, before there was any thing committed un-

to writing, the Lord did more viſibly reveale his will by voice or viſion, Angels, &c. but ſince he hath committed his whole will and mind unto writing: by the Prophets and Apoſtles, thoſe former manners are ceaſed.

2. This is our argument, becauſe ſome had faith before Scripture was, by an immediate ſpeaking by voyce, &c. Therefore now although we have the mind of God diſcovered in the writings of the Prophets, and Apoſtles, we muſt look for the ſame diſcoveries ſtill, by voyce, or viſion, inſpiration, as if all that were written by inſpiration of God, were nothing to us: and nothing of force to any, but to the preſent ages they were writ in: ſuch madneſſe you run into.

Whereas in your Anſwere you ſay, *That not any doth know the Scriptures by the outward declaration, but by the word of faith in the mouth, and in the heart, which word of faith we preach.* Rom. 10. I told you that was a contradiction, and a confuſed ſenſeleſſe thing: which you ſay, *ſtands as a witneſſe againſt me, and bid me prove my accuſation.*

Anſw. 1. I queryed you, whether any of you did know and believe what is written in the Scriptures, without the outward declaration, unto which you anſwere not at all.

2. I query what you mean by the word of faith, in the mouth, and in the heart, which the Apoſtle preached, *Rom.* 10. 6, 7, 8. whether it be the ſame with the Doctrine of faith, declared in the Scriptures writ to the Churches, or different from it. As I concluded before, in my replie, ſo I ſhall make it good ſtill, notwithſtanding all that you have writ, that the word of faith which the Apoſtles preached, and writ to the ſeverall Churches, is the ſame with that which you call the outward declaration. What are the writings of the Prophets and Apoſtles, but the word of faith? I told you that this of the Apoſtle doth allude to that in *Deuteronom.* 30. and there we find the ſame of the word as it was written in the law, as heer of the word of faith preached. The Doctrine of faith was ſo familiarly preached, and beat into mens heads, hearts,

hearts, and mouthes, that ignorance could not excuſe any: and the Apoſtle explains what this word of faith is, verſe 9. thus. That if thou ſhalt confeſſe with the mouth the Lord Jeſus, and believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved. You may ſee it's clear enough, what the Apoſtle underſtands by word in the mouth, and in the heart, if you be not too perverſe: and in the 10 verſe there is a reaſon urged to make all your cavils fall. For with the heart man believes unto righteouſneſſe, and with the mouth confeſſion is made unto ſalvation: and proves it by the Scripture, Whoſoever beleeveth on him, ſhall not be aſhamed. *Iſa.* 28. 16. What can be concluded hence, but what the writings of the Scriptures contain and declare? and yet you ſay, *not any can know the Scriptures by the outward declaration, but by the word of faith*: which word of faith in your quotation is diſcovered by the Scriptures what it is; ſo that you ſay, and unſay, not by the outward declaration, but by it, a meer contradiction which you will never free your ſelves of. But why cannot any know Scripture by its own writing? Can you know what is contained in the holy Scriptures, without the outward declaration? if not, then you muſt know it by the outward declaration, or not at all: How do you know what is in your books, but by the outward declaration? But inſtead of anſwering to clear your ſelves you are froward and very impertinent, and obſcure, and deſperately confuſed, as followeth in their next, wherein they ſhould ſhew us the difference between the declaration of Scripture, and the word of faith preached.

And firſt they witneſſe the Scriptures by the ſame light and Spirit that gave them forth, and in Chriſt Jeſus the Lord of faith, which the Apoſtles preached and declared of, they believe Rom. 10. 6, 7. *as the Apoſtles did, who knew the Letter which kil'd, and the word of faith which is quick and powerfull, which word ſay they is God, that made all things, and the letter teſtifies of him, whoſe name is called the word of God,* Revel. 19. 11, 12. Joh. 1. 1. Heb. 4. 12. And then they ſay they have come off clear, of what I have accuſed them of in their anſwer. Rom. 10.

Anſw.

Anſw. Here is nothing but pride and confuſion in theſe lines: unleſſe we can credit every thing they have the boldneſſe to ſay as infallible. How are the Scriptures beholding to them for their witneſſe, who have the ſame light and Spirit which gave them forth? the Lord of Hoſts gave them forth: all Scripture is given by the inſpiration of God, 1. *Tim.* 3. and they have the ſame light, and the ſame ſpirit equall with God, if one may believe what they ſay of themſelves. But what think you, are not the Scriptures as inſpired and given of God, a perfect rule of faith and obedience, unleſſe you witneſſe them to be ſo? and what letter was that which the Apoſtles knew killed? you take it for granted that it is the whole declaration of holy Scriptures: but it is becauſe you have no light nor Spirit of God in you. The word of faith, *Rom.* 10. 6, 7. is quick and powerfull, &c. which word is God that made all things. Moſt ſenſeleſſe. Is the profeſſion of Chriſt in the mouth, and believing in him with the heart, God that made all things? is every gift and work of God in man, God that made all things? this is like their other notion, Chriſt lighteth all and therefore that light is Chriſt, as if every work and operation of Chriſt, is Chriſt: juſt like thoſe that make God to be every thing, that from him lives, and moves, &c. So again Chriſt is the word, his name ſhall be called the word of God, and they have Chriſt the word of God within them, and what need of that which is written? they have it in the life and fountain, and they will come under no other writings nor rule, although never ſo much commanded by God in the expreſſions of the holy Spirit in the Scriptures.

Touching *Heb.* 4. 12. in the ſecond verſe he ſhewes us what word he meant, where he ſaith, That the Goſpel was preached to them, as unto us, but the word that they heard, profited not them, becauſe it was not mixed with faith in them that heard it. What word was this, which was heard, but the outward declaration in voice, or writing, or both? And this word is quick and pow-

erfull,

erfull, &c. and the savour of life to some, and of death to others, according to the pleasure of him with whom we have to doe, he blessing, or blasting his own word and ordinance to the different ends intended by himself, and for his glory, whether in the diligent use thereof men be saved, or in the contempt and neglect of the word, men be damned.

The 2 *Cor.* 3. 6. where it is said the Letter killeth, is to be understood of the ministrie of *Moses*, in comparison of the Gospell ministry administred by the Apostles, that of *Moses* not so spirituall, glorious, effectuall, as the new Testament was, and yet it had its glory too, but no glory in this respect, by reason of the glory that excelleth. vers. 10. The Ceremonials their Gospel were but shadowes of good things to come, the substance was Christ, who was but darkly seen by the people, but the Precepts and Threats of the Law were cleer which brought them under guilt; and the remedie obscure, and the fruit but little, in comparison of the Apostles Ministry, &c. And hence the letter killed as administred by *Moses*, but grace and truth comes by Jesus Christ. It's true, the ministrie of the Apostles without the powerfull operation of the Spirit concurring, was not sufficient; For *Paul* may plant, and *Apollo* water, but it is God that gives the increase: and yet the word of God as made known in the holy Scriptures, must be our rule to act and live by, in order to Gods blessing of Spirit and grace to our regeneration and compleating the same unto eternall life. Besides we have no promises of Gods giving his spirit unto sinners that have it not, to quicken those that are dead in trespasses and sins, but what is made in the letter of Scripture; and no promises of any thing but what is writ there, all good newes from heaven to lost sinners is writ there, they are *written for our learning, that we through patience and comfort of the Scriptures might have hope.* Rom. 15. And yet will you say that all the letter killeth. Now Reader lay things together, and then judge by all that they have said, how true it is that they say, they have

come off clear in what I have charged them with, what difference have they made between the outward declaration, and the word of faith which the Apostles preached, and wrote to the severall Churches; if all be but the same, as I have cleered from theirs, the contradiction, and their confused nonsense still remains, notwithstanding their bitter censures and shuffles. And how notoriously false is that of theirs? That not any doth know the Scriptures by the outward declaration, when the outward declaration, as consisting of words committed to writing, is the Scriptures that we plead, for a perfect rule, the declaration and the matter and sense contained therein, but the same: all which is the inspiration of God, and that which the Spirit saith to the Churches; for what the Scriptures saith, the Spirit saith, because all Scripture is by inspiration of God, &c. And not only *John*, but all the penmen thereof writ as they were moved by the Spirit of God, or the Holy Ghost. And hence when you Quakers set up the Spirit to be a perfect Rule of faith and life distinct from the Scriptures, it will run you upon these Rocks, which you will never evade.

1 Tim. 3. 16.

Rev. 1. 17.

2 Pet. 1. 20, 21.

1. You must either set up another Spirit distinct from the Spirit of God, that gave the Scriptures; or

2. Maintain that the same Spirit gives a different rule to that which is written by his own inspiration; and so make God not only mutable, but contrary to himself: which to think is to be abhorred as blasphemous.

3. Or that the same Spirit hath given additionall lawes to be the rule above what is written by the Prophets, and Apostles, on which the Church is built: which is hardly so, I shall judge, untill

4. I see the same divine approbation and confirmation of those Lawes, as hath been given of all holy Scriptures.

5. And yet those Lawes are as consonant, and as agreeable to all the Scriptures, as written by the Prophets and Apostles, as the Apostles writings are consonant and agreeable to the Prophets.

3. And

3. And untill they can prove that the Scriptures propheciе of ſuch a change in the Church, as to ſet up ſuperadded Lawes.

4. And that themſelves are the men that the Scriptures have foretold of, to ſuperadde ſpirituall Lawes in the Church, to bind the conſciences of all: as we affirme that the Scripture doth.

But to prevent miſtakes, I grant as they, 1. That the Spirit is the rule; but then you muſt underſtand it as the mind of God is revealed by the Spirit in the Scriptures.

2. I grant that we have all need of the illuminating, quickning operations and influences of the ſame Spirit that revealed the rule, to enable us to know it, and believe it, and to apply it to our ſelves, and to applie our ſelves unto it, ſo as to live unto God in all Chriſtian obedience according to this Rule.

3. I grant that the Rule without the bleſſing of Grace concurring, doth not ſimply of it ſelf enlighten and quicken any, nor are any truely and ſavingly enlightned, quickned, and renewed, but by the revealed word of God, as the only means appointed and deſigned of God, to that very end, to the intelligent. Faith comes by hearing, and hearing by the word of God, Rom. 10. And of his own good will hath he begot us again by his word, Jam. 2. 1.

And now I ſhall give a word to my dear friends of *Farndon*, and to all that are abuſed and drawn aſide by theſe deceivers, and the deceits and cheats of their own hearts, in hope of a bleſſing to my poor endeavours, who am touched with a deep ſenſe of the ſad deluſions which at the preſent you are intangled moſt deſperately in.

My dear friends,

Who hath bewitched you, that you ſhould not obey the truth which you have once received with a great deal of joy, and comfort to your ſouls, when with conſtancie and patience, you have made a good profeſſion of the wayes of Godlineſſe revealed by the word, practiſed by men and women fearing God, in all the ages of the Church

of Christ, you know the times, and places, when and where your Spirits have been made joyfull in the house of Prayer, and praising of the ever blessed God. Your hearts have been heated and warmed, by the power of his word, and Sacraments, the strict observing of Sabbath, a constant course of the worshipping God in your families, by a serious calling upon the name of the Lord, instruction of those under you, in the principles of Gods truth and fear; and have walked before them in all Godlinesse and honesty, according to this word of the Lord, which now is in contempt and reproach by those that seduce you, as is too obvious to the impartiall, as is above cleared, and their slanders, shifts, and shuffles discovered. You may see how they have reproached the Institutions, and ordinances of our Lord, as heathenish, by compareing them to that great Image of that heathen King, *Dan.* 3.3. You may see how they deny the Scriptures to be a perfect Rule of knowing God, beljeving in him, and living unto him. And yet they reproach me to be a lying slanderer, in charging them with that which is an apparent truth, as I have witnessed by their own lying Papers; and thus they have reproached me most falsely: and the lyes are returned upon their own heads, whilst they witnesse themselves perfect, and without sin, and have entred the new *Jerusalem*, in which none shall enter that makes a lie. My friends, some of you have heard *William Dusbury* say of himself, that he was as perfect as that Christ which dyed at *Jerusalem*; this is witnessed by one of credit, and fidelity amongst your selves; I forbeare his name. Oh proud polluted Worme! that dare exalt himself to a perfection equall with God the everlasting father, whose name is called Wonderfull, Counseller, the Prince of peace, the mightie God, *Isa.* 9. who fulfilled all righteousnesse from his birth to the consummating of all things upon the Crosse, in whom the Godhead dwelt bodily, and from whom all that any hath, is received: he was the Lamb of God that takes away the sinnes of the world, by offering up himself an oblation once for all, the just

In *Dusbury* new Births, he thus witnesseth of himself,

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for the unjuſt, that he might bring us unto God, and obtain an eternall redemption for us: and yet this inſolent polluted lying worme makes himſelf equall in perfection with Chriſt the only Son of the living God. You may ſee of what ſpirit your leaders are of, and how unlike the Prophets and Apoſtles theſe are, which cauſe you to erre by their lies. But why is it thus with you, that you ſhould be left of God to heap up to your ſelves ſuch perverſe teachers, that reproach the ordinances, and inſtitutions of our Lord, as heatheniſh, and the wiſdome of the fleſh, and outward obſervations which Chriſts Kingdome comes not in? But the Kingdome of Heaven is within you, *Luk* 17. ſay they. But where are the commands, inſtitutions, and appointments of Chriſt to his Church; called Obſervations? the *Phariſes* to whom Chriſt ſpake, had ſuch expectations touching the Kingdome and coming of the Meſſiah, that he ſhould come in great power, and pomp like unto earthly Potentates, and ſo redeeme *Iſrael* from that bondage they were in; hence Chriſt tells them, the Kingdome of Heaven comes not in obſervations, but is within you; look into your old Bibles, and in the margin it is rendred (or among you) and as others, the Kingdome of heaven is in the midſt of you, according to the Originall. You may ſee that he gave his Apoſtles charge to teach all that came under Baptiſme, to obſerve and doe all the Commands of Chriſt, *Mat.* 28. 29. and in ſo doing they had the promiſe of his preſence, to give his bleſſings alwaies: but theſe ſeducers ſay, Chriſt is not in outward forms and obſervations, as they in deriſion call the Ordinances, and Inſtitutions of Goſpel Worſhip. Chriſt walks in the midſt of the ſeven Golden Candleſticks, and commands our obſervance in the duties of his own inſtitute Worſhip, with the promiſe of his preſence alwayes: they ſay no, Chriſt is not here, but he is within you, without all this adoe; teaching men to break the Commands of Chriſt, which the faithfull in all ages have been ſo careſull and zealous in the obſerving thereof: and have witneſſed unto with their bloud, againſt both heatheniſh and Anti-

christian persecutors. Dear friends, be not deceived with vain words, but bethink with your own hearts from what you are fallen: how could you quench out the light and fire of the Spirit in you, that you have received with such evident conviction, that hath thrown down all before it; and acted you twentie years to make conscience of the Commands of Christ, both private and publike? what conflictings of Spirit, and sinnings against light, and hardening your hearts against Gods fear, and the strivings of his Spirit have you withstood, and resisted, before you could sin and be quiet in the willull neglect of all duties of Christianity? what hath your backslidings been? You first fell off from Infant Baptisme, then from the publike ministry, then from Water Baptisme it self, and from all the Ordinances in the Church, cavilling against all formes of Worship; and then to speak diminishingly of the holy Scriptures, and at length to forsake all means whatever, and to pretend an immediate living in God, in the neglect of all things commanded in the word. But when you attain to live upon an immediate blessing of Divine Providence, without plowing, and sowing, eating and drinking, and cloathing, in order to the preserving the life of nature, then you may think to live immediately upon God, to the preserving the life of Grace, and not till then. God hath appointed the use of means, for the life and growth in Grace, as of the life of the body; and your diligence and care for the preserving the life of nature, will condemne your negligence, and presumption in the other, in that day when God shall judge the secrets of men by the Gospell of Christ. What promises doth God make to any to give them his Spirit, and happinesse without enquiring after God in wayes of his own prescribing? The most freest promises made to the Church of the *Jewes*, Ezek. 36. are bounded with this Proviso, Yet will I be inquired of by you for all these things O house of *Israel*: but the way and method you are taught is contrary, you must cease from all religious duties of commanded Worship, without scruple

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or check of Conſcience before you can enjoy God and be taught immediately what to doe: firſt put out the true light and power of Conſcience to do its office, by neglecting or deſpiſing the means of enlightning and convincing it to act in the ſoul, and then reſolve to follow the immediate commands of Conſcience, without queſtioning the Author of theſe laws at all. Oh depth of deceit and deluſion, and yet obvious to thoſe that are not in theſe ſnares! and were it not that there is a ſpirituall judgement upon the heart for former coldneſſe, people ſhould not be left to ſuch thick darkneſſe, and blindneſſe, from which they are moved to deny their former forwardneſſe in holy obſervances, and belie the Lord in ſaying they never received God by frequenting the publick miniſtry, and ordinances, which are called by them, *outward obſervations*; being very zealous to aſperſe that good way themſelves have given good encouragement, and been an enſample to others to follow. Is it not an evil with a witneſſe, to fall off from Chriſtian obedience, your ſelves have with zeale and good conſcience been forward and active in? but you muſt now renounce, and deny the good ways of the Lord, and diſſwade others from walking therein: can this be from the ſame Spirit that called you out of darkneſſe to the light of Grace, and out of profaneneſs; wherein you all had your converſation in the dayes of youth, and vanitie, to ſerve the bleſſed God religiouſly, in all good Conſcience and holy fear above twentie years; if this great change of heart and life was the work of God, from whom is this change of mind, now, that moves you to deny the things that have been wrought? do you think that God is contrary to himſelf, or do you think, that all thoſe inclinations to holineſſe and conſtancie in wayes of righteouſneſſe, to do Gods will, were from the Devil? Well, conſider what you have been, and how contrary minded you are now, to what you were: to change from worſe to better, is highly commendable; but to change from better to worſe, is the higheſt of deſperate folly: but to deſpiſe and reproach thoſe things of God once received, is moſt deſperate and dangerous. But I muſt haſten. The

The Second Question propounded.

WHether any other Revelations and observances not to be found in the Scriptures, be as binding to the Conscience as the holy Scriptures are: or whether such Revelations and Dictates within a mans heart and soul, be as binding to a mans self, and to be urged upon others, as the authority of the Scripture.

The Quakers Answer.

The Revelations of Jesus Christ are according to Scripture which bind up the testimonie, and seal the law in the hearts among my disciples. And what Revelations and Dictates in the heart are contrary to the law and testimonie, are to be disowned and rejected, according to Isai. 8. 20.

My Reply.

The Answer is both cloudie and deceitfull, yet seems to be in the Negative, when they say what Dictates and Revelations is in the Conscience and heart of man contrary to the Law and Testimony, is not to be regarded, but disowned. But then the Question is, what they mean by Law and Testimonie, whether the old and new Testaments, or Law and Testimonie in the heart. If of the first, their Answer is true; but if of the last, their Answer is false, and unsound; and it will follow that the Revelations and Dictates of the heart, not to be found in Scriptures, are as binding to my own and other mens Consciences, as the Scriptures, contrary to their own quotation, *Isai.* 8. 20. &c. The truth is, they will have the inward Dictates of the heart binding to Conscience, and the rule, when they have denyed the holy Scriptures to be a rule of faith, and obedience, as we have seen in their Answer to the first Question; they will take no notice of Scripture Authority,

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as if they were altogether out of Date: Whereas every true Chriſtian doth believe, that God hath ordained the holy Scriptures alone, to be the object of faith, and ground of all our obedience, and ſerving of God, and to do any Religious ſervice to God, out of any other Principle, is but will-worſhip, and to follow the imaginations of our own hearts, ſerving the Devil, and not God.

Their Anſwer ſaith, *My accuſation is falſe, and the cloud and deceit is in my ſelf, who cannot endure ſound Doctrine, but call it unſound; and queſtion whether the Law and Teſtimonie in the heart, which is the Law of the new Covenant, Jer. 31. 33. be the Rule to judge error by: and here with the light of Chriſt the ſpirituall man, who judgeth all things, thy blindneſſe and deceit is ſeen, and judged: and we witneſſe the Scriptures to be writ for our learning, and a teſtimony againſt thee and all ſuch liars, who have got them to talk on; and would ſet them above the Revelations of the Spirit, and light of Chriſt, which we witneſs is abſolutely binding, and the ſole judge of error, for to him is all Judgement given,* Joh. 5. 22. *And in his power thou art bound, and thy error judged.*

Anſw. Reader, thou mayſt ſee what impudent foreheads they have, by ſaying my accuſation is falſe, when themſelves have diſcovered to purpoſe the deceit of their Anſwer, which ſaith, The Revelations of Chriſt are according to the Scriptures: and what Dictates are in the heart of man, contrary to the Law and Teſtimony, is not to be regarded, but diſowned, according to *Iſai.* 8. 20. In which Text we are to go to the Law and the Teſtimony, and if any ſpeak not according to that word, it is becauſe there is no light in them: which word is to be underſtood of *Moſes* and the Prophets, without all controverſie. So that take their anſwer as expreſſed, and a plain minded Chriſtian cannot but judge it ſober and true, but you may ſee they ſpeak one thing, and mean another thing: for in their laſt anſwer to mine, they tell us what they mean by Law and Teſtimony, namely, the Dictates, Revelations, and Law and Teſtimony in the heart. And is not that a deceitfull anſwer, to make a ſhew of one thing, and

intend another; for if their answer had been to their intent, it should have been this. The Revelations of Christ within, are of greater force then the Scriptures: and what Dictates or Revelations in the heart of man, are contrary to the Law and Testimonie in the heart, are to be disowned; and they should have left out their quotation, had they not been purposely minded to deceive; and yet they tell us often, that as they write, so they mean, and speak the truth in plainnesse: most horrible hypocrisie, and deceit, which nothing but impudent lying, and a knavish head dare go about to excuse, much lesse impute falsehood upon the innocent, for discovering it. Did you ever read of Law and Testimonie in the heart; and did you ever read that the Law and Testimonie in the heart, is the Law of the new Covenant; and did you ever read that the Law in the heart, is the Law of the new Covenant? where is the new Covenant called a Law; and the only rule to judge error by? We know the whole Book of God written by *Moses*, and the Prophets, is called the Book of the Covenant, *Exod.* 24. 7. And that which you call the Law of the New Covenant, is the blessing promised in the new Covenant, put into performance, where, and to whom God is pleased in the use of the word and ordinances of the Covenant, to regenerate, renew, quicken, and change the hearts of any, to yeeld willing and heartie obedience to the holy Lawes of God, commanded in his word. Do these strangers to the nature of the new Covenant, think that all have the Law of God writ in their hearts, by vertue of the new Covenant? Who can deny this writing of Gods Law, and giving his Spirit, &c. *Jer.* 31. 33. *Heb.* 8. to be a saving blessing of the Covenant, farre different to *Rom.* 2. 14. which is a Law in the heart, common to all upon another account: If that which they plead, be writ in all, then all have true saving Grace, and shall be saved, for that Covenant is everlasting and unchangeable; and then if all have not that Law of the new Covenant, to what end is that quoted, but to deceive, making the most to believe a lye, where their damnable Tenents take? and

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ſo upon the matter, they deſtroy all Chriſtian Lawes, and obedience, and preſſe men that are Chriſtians to turne Heathens, in minding the Law of Nature only. And ſhould I ſpeak my heart touching the nature of the new Covenant, I ſhould expreſſe my ſelf thus. That the Covenant of Grace, that brings ſalvation to ſaln man, is founded upon, and confirmed by, the death of Chriſt, in which Covenant the promiſes of a new heart, and of giving Gods Spirit, and writing his Lawes, are the main, all other promiſes, precepts, threats, and ordinances, in the whole Book of God have their tendencie in order to the Lords putting into execution of thoſe ſpirituall bleſſings promiſed: and this Covenant is to be reſtrained to the viſible profeſſing Church, and their ſeed, as a ſpeciall bleſſing, beyond all the reſt of the world, that are left to wander in their own wayes. And in the Church, this Covenant is not to all univerſally, and abſolute, but indefinitely, and conditional; ſo that not any can be excluded from it in particular, nor all included in it conjunctively taken: for in the viſible Church of Chriſt, that are under the Doctrine and ordinances of the grace of the Covenant, many are called, but few are choſen. And theſe Impoſtors, and Perverters of the new Covenant, that teach that all have the Lawes of the new Covenant writ in their hearts, may as truly ſay, that all have the promiſes thereof writ in their hearts, then which nothing is more abſurd: therefore I conclude, that as the promiſes of the Covenant are upon Divine record, that we may have hope for our ſelves and children, ſo likewiſe is the rule, that we are to conforme unto, in order to the receiving of the ſpirituall bleſſings promiſed.

In the next place to excuſe their raſh inſolent cenſures, they aſſume to themſelves, *To be the ſpiritual man that judgeth all things: and thereupon by their light, they ſay that my blindneſſe, and deceit is ſeen, and judged, who accuſeth them of waving the Scripture-authority, as if they were out of date.*

Anſw. And let the World judge what uſe they make of the Authority of holy Scriptures, that have in plain

terms denyed them to be the perfect rule of faith and obedience, as you have seen before, and not many lines off again, where they judge me, they say, *The Spirit and light of Christ in them, which they witnesse, is absolutely binding, and the sole judge of error, for to him is all judgement given*, Joh. 5. 22. Thus you see they set up another Rule, to be sole judge of error, and yet they judge me for accusing them falsely. But this is but the same in other words, which they have urged, and I have answered already in the first Question. There they say the Spirit is the rule, here the light of Christ in them the sole judge of error; for they make the light within the law, in the heart, the Spirit, and Christ, the exercise of the conscience, to be all one; and they quote Scriptures meerly to delude the simple, and to colour over their real deluſions, and deceits: for if the Spirit, and the immediate Revelations of Christ in the heart, be the only rule, and sole judge of error, to what end do they prove it by Scriptures? for that which is the sole Judge of error is infallible of it self, and needs not any demonstration, but faith to believe it, that it is so, and their going to the Scriptures, to prove the Spirit to be the rule, in that very thing, they make the Scriptures the absolute rule, and therein contradict all they say. If Christ in them, be the sole judge of truth and error, why do they make such a noyse of Scripture expressions? can they not speak in the Authority of that Christ within them, unlesse they fill up their Revelations with those borrowed expressions of the Scriptures, which they call a dead Letter that killeth? Certainly in the secret of their Consciences they are convinced that the holy Scriptures are the sole Judge of error, they being given by the Inspiration of God, and the word that we shall be judged by at the last day, *Joh.* 12. 48. although they reject it from being the Judge of error now; because it crosses their idle proud fancies, and itching humors, to set up something of their own brain, in their Apostate condition; and therefore like condition, like rule, rather then they will repent and return to the right Rule, they will set up a Rule of

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their own making, that ſhall pleaſe them better; but what will they do in the end thereof? *Becauſe they had not executed my judgements, but deſpiſed my ſtatutes, and polluted my Sabbaths, &c. wherefore I gave them ſtatutes alſo that were not good, and judgements whereby they ſhould not live; and the Lord polluted them in their own Gifts*, &c. Ezek. 20. 24, 25. The Lord give them hearts to conſider the judgement of God upon ſuch that deſpiſe the judgements, ſtatutes, and Sabbaths the Lord hath commanded in his word: Was this judgement of the Lord inflicted for the deſpiſing the judgements, and Statutes, and Sabbaths, that were written in their own hearts, think you? no, but for the deſpiſing, and breaking the ſtatutes, lawes, and ordinances commanded to be writ and taught the people by *Moſes*, and the Prophets, as innumerable Texts do evince. But while they quote Scripture, although they deny it for a rule, let us not be beaten with our own weapon; and therefore give me leave to examine their quotations, to prove the ſpirituall man, and the light of Chriſt within, to be the ſole judge of error; diſtinct from the Scriptures.

The 1 *Cor.* 2. 14, 15. them that are ſpirituall are put in oppoſition to the naturall man, the one knows, approves and judges of ſpiritual things, the other receives not the things of the Spirit, nor can he know them, becauſe they are ſpiritually diſcerned: the ſpirituall man hath his ſeuſes exerciſed to diſcerne and judge of things that differ, but it is no where ſaid he doth this without the rule of the word, that gives that diſcovery. The ſpirituall man, as well as all others, may not judge his brother, nor another mans ſervant; for we muſt all appear before the Judgement ſeat of Chriſt, our Lord and Maſter, and all judgement is committed to the Son, that men may honour the Son, as they honour the Father, *Joh.* 5. as they quote; hence they inferre that Chriſt is the ſole judge of error. Indeed Chriſt as he is the Son of man, God and Man in one perſon, who hath aſcended farre above all heavens, ſitting at the right hand of God, from thence ſhall he come in the clouds of Heaven, with his mighty Angels, in flames of

fire, to render vengeance on the disobedient to the Gospell. Because *God hath appointed him a day, in which he shall judge the World in righteousnesse, even by that man whom he hath ordained: whereof God hath given assurance to all men, in that he hath raised him from the dead*, Act. 17.31. We believe that Jesus Christ shall come in his day, with that very same body that suffered death upon the Crosse, and was raised from the dead the third day; and he shall judge the whole world of mankind, that ever were, even all those that are in the Graves shall hear his voice, and shall come forth, the righteous to the resurrection of everlasting life; and the wicked to the resurrection of condemnation. *Joh.* 5. 28, 29. And let these seduced people take notice of *Joh* 12. 28, 29 *He that receiveth not my words*, saith Christ, *hath one that judgeth him, the word that I have spoken, the same shall judge him at the last day.* And this word of Christ, they reject from being the rule of faith and obedience; but whether they will or no, they must stand to the judgement of this word of Christ, which he hath spoken, at the last day. *William Dusbury* tells us *that the mighty day of the Lord is appeared in the North of England, and is arising towards the South, and shall overspread this Nation, and all Nations of the world.* What the mans fancie, and design is, in bruiting and making such a noyse of the the appearance of the mighty day of the Lord, judge ye.

I am sure, he hath sufficiently discovered his own follie, in blazing abroad such dreams of his own lying heart; as if he could perswade people to believe that he can tell them of a lying wonder. Well, but all judgement is given to the Son, and by his light and spirit in them, they assume to judge all error, and bind all persons that oppose them as they tell me, in his power thou art bound, and thy error judged. Themselves you see are set in the Throne of Christ, and under the notion of a Christ, they are judging the whole world; but if all judgement be given to the Son of man in them, whom they hold is not distinct from themselves, then men must honour their persons, as they honour the Father, and every knee must bow to them

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in Heaven and Earth: Chriſt came not to judge the world, but that the world ſhould be ſaved through him, while the day of ſalvation laſteth. Nay, he forbids this judging, Judge not, leſt you be judged; and will they ſay that the perſon of Chriſt is come from heaven, and appears in his Majeſty, and Glory, with his mighty Angels in them? why do they not command the dead to ariſe, and appear before them; and receive their everlaſting Doom? but they will ſooner deny the reſurrection and ſay it's paſt already, with *Hymenem* and *Philetus*, then raiſe one dead Corps to life again. But let them tell us plainly how Chriſt is the ſole Judge of error, and how perſons are judged in the time of Grace by Chriſt in them, if not by his word, that ſhall judge all at the laſt day that reject it, and not receive it, by what then? They ſay the light of Chriſt.

Anſw. 1. Are not the holy Scriptures a light, given to the Church by Chriſt, the head thereof?

2. Chriſt is to be conſidered in his perſon and natures ſimply, or in his Authority, and divine operations vertually. There is not any, whom Chriſt dwells in, by his perſon, and natures, for ſo he is farre above all heavens at the right hand of God, *Act.* 7. And it is blaſphemy to ſay that Chriſt is in them, by his perſon as God and man, and to deny the glorified body of Chriſt, that God hath raiſed from the dead, as the Quakers do, and will not allow the Divinity of Chriſt any other union with his humane Nature, but what he hath with his body, the Church, is a pernicious, blaſphemous opinion alſo; for by this, they make all the particular bodies of his Saints, to be but one, and that the Godhead is in them bodily: ſo that the Saints are God and man in one perſon, as *Hungill Borrough*, and others commonly ſpacke. And hence they judge, that Chriſts ſufferings in them, makes ſatisfaction for all their own ſins, and ſo make the death of Chriſt in that body that ſuffered at *Jeruſalem*, of none effect, as to ſatisfaction, and ſalvation, they call him a Chriſt without, which was but a type and figure of this Chriſt within; but to leave theſe Infidell Dreams, I told

you,

you that Chriſt is to be conſidered in his Authority, as revealed unto us in his word, by commands backed with promiſes, and Precedents, for to encourage to obedience. And

2. His Commands are guarded with menaces, and threats and with Precedents of Gods executing his judgements upon tranſgreſſors, for the terror of thoſe that ſhall tranſgreſſe afterwards. And this written word of God is the ſole Judge of error, given by Chriſt to that very end. And thoſe Divine operations, and workings of Chriſt in the hearts of thoſe whom he doth quicken with his ſpeciall renewing grace, doe work up his peoples ſpirits to a willing obedience to his holy rule, preſcribed in the holy Scriptures. Now for them to ſay that the power and workings of Chriſt in his choſen, and the gifts of grace he gives to them, is Chriſt, and the eternall word, that made the world, is ſuch a frenzie that cannot be expreſſed; as if every influence and operation the Sun hath upon the Earth, upon Plants and all other creatures, ſo farre diſtant and diſtinct from it, were the Sun, or as if every drop of water that the clouds exhale out, and ſcatter from the Sea, was the Sea; or as if the gift, was the giver: but we may queſtion whether they that thus ſpake of a Chriſt in them, that made the World: know any thing of Chriſt or of themſelves, as they ought to know at all.

In the next place, they tell me, *Thou in thy dark mind talkeſt of the Revelations of Chriſt, and the Apoſtles Doctrine, and the Chriſtians life, and the ground of their obedience, all which thou thou art a ſtranger to, as is manifeſt, by theſe thy following words.*

Namely where I writ to them thus.

That God hath ordained the holy Scriptures alone, to be the object of Faith, and ground of all our obedience, and ſerving of God, and to do any religious ſervice to God out of any other rule, or principle, is but Will-worſhip, and to follow the imaginations of our own hearts, ſerving the Divell and not God.

Unto this they Anſwer. *With the eternall word of God that was from the beginning, art thou judged, to be none of* Abrahams *ſeed,*

ſeed, and art raiſed out from his faith, to which thou art a ſtranger, for it had an object before the Scripture was written, in which faith he ſee Chriſts day, who is the object of our faith, and ground of our obedience, Heb. 11. 16 &c. *And in his light we ſee thee to be in the Will-worſhip, who obeyes from another ground, and walks after the imaginations of thy own heart, which leads thee to worſhip the Devill, in bringing forth the many lies in this paper, which he hath begotten in thee, who is the Father of lies.*

My reply to theirs, is.

In theſe lines, the ſpirit in them moved very ſtrongly, as the indifferent Reader may eaſily judge, by their inſolent raſh cenſures, and ignominious crimes they reproach me with, for my aſſerting that which every one that is a Chriſtian can do no leſſe then own; namely, That God hath ordained the holy Scriptures alone to be the object of faith, and ground of all our obedience, and ſerving of God, &c. For this I am ſentenced by the eternall word to be none of *Abraham's* ſeed, and raſed from his faith. But

1. How ſhall I be ſure they received this ſentence from the eternall word, which they have pronounced againſt me; it being ſo directly contrary to what Chriſt hath forbidden, *Judge not leſt you be judged*? And they themſelves Mat. 7. ſay, in their Anſwer to the Queſtion we are upon, That the Revelations of Chriſt, are according to Scripture: if this judging came to them by Revelation from Chriſt, how will you make it to accord, and be reconcileable with Scripture? I, but ſay they, Thou art judged by the eternall word, which was from the beginning, not by themſelves.

Anſw. 1. That word was manifeſted in the fleſh, and dwelt amongſt men, juſtified in the Spirit, and received into glory, farre above the Heavens. I demand how they know his mind, touching my particular ſtate in this cenſure pronounced? whether they have it by voice from heaven, or by viſion, or hy the miniſtrie of Angels, or dream, or fancie, or how?

2. If the eternall word that was made fleſh revealed it to

them, as he is in them, for that's the fancie, then the word made fleſh, is in them bodily, and not at the right hand of God, where he lives for ever, to make interceſſion for thoſe he dyed for, and obey him.

3. If theſe cenſures be from the eternall word, what is the reaſon they are ſo contrary to the written word, which is the inſpiration of God; and the revelation of Chriſt: and that which the Spirit ſaith to the Churches, which every one that hath an eare to heare, let him hear. What have I pleaded, but the Spirits rule, as contained in the writings of the Prophets and Apoſtles; Chriſt the chief Corner ſtone, on which the true Church is built in all ages? and for this, theſe great Prophets judge me to be none of *Abraham's* ſeed, and ſay I am raſed out of his faith: but what was his faith, as to ſalvation, more then what the Scriptures reveale, and the weakeſt true Beleever hath? In that I ſay the Scriptures are the object of faith, *&c.* is to be underſtood of what is contained in them, and taught by them: How do you or any know that there is but one God, and what he is? and how he will be worſhipped and ſerved, but by the Scriptures? How do you or any know that there is a Chriſt? what he is? and how he came into the World to ſave ſinners? and how he ſaves them? and who he ſaves, but by the Scriptures? How do you or any know that there is a Covenant of grace, and promiſes of eternall life, and what commands, but by the Scriptures?

Hence the Scriptures are the only rule of knowing God, and Jeſus Chriſt, beleeving in him and living unto him. They ſay Chriſt is the object of faith; but that this is known, and for what ends and uſes, and what is faith, and how to live by it, the Scriptures only make the diſcovery; and they are writ for our learning, that we through patience and comfort of the Scriptures might have hope: all thoſe that are without the Scriptures, are without all comfort, and hope, and God, in the World. And now whether they that oppoſe and deny the Scriptures to be a perfect Rule of faith and obedience, or I, that defend them

them to be the only rule, deſerve to be judged; let every one that would be reckoned for a true Chriſtian judge. And as touching the faith of *Abraham*, and who are his ſeed, themſelves are not much skil'd in, who talk of the Law of the new Covenant, writ in every mans heart; as if every man were of the ſeed of *Abraham*, and in the new Covenant made with him, except my ſelf and ſome others, that out of zeale to the truth, and doing ſervice for the Church, oppoſe them. Both *Abraham* and all the faithfull upon Divine Record, were obedient to the Commands of God, and gave glory to God in believing his promiſes, which you are farre from, that reject his commands, and promiſes in the Prophets and Apoſtles; which not any of the children of *Abraham*, in a ſpirituall ſenſe, ever did. Them that are of faith, are children unto *Abraham*, and bleſſed with him; but as for thoſe that have departed from the true Doctrine of faith, and obedience, the Apoſtles writ to the Churches for their Rule, as it is manifeſt from your own tongues, and pens, your ſelves have; and chuſe your own wayes, following the imaginations of your own deceiving hearts: that your ſelves are not of *Abraham*'s ſeed, much leſſe of his faith, while you caſt off that Chriſtian obedience to the lawes of Chriſt revealed in his word, ſo did not our father *Abraham*. And let me tell you in plainneſſe, your Worſhip, and all your ſervice is meerly vain; ſo long as you like the *Phariſes*, teach for Doctrine, the precepts of men: namely, ſuch precepts that are the Dictates of your own idle brains. And by an exceſſive fondneſſe to the commands of your own fancies, or the Devils ſuggeſtions, you wickedly make voyd the holy, juſt, and equal commands of God. What think you, is not God the ſame as he ever was? Hath he not given his ſtatutes, lawes, and ordinances to *Iſrael*? and to all that are of the ſame Church? And is not this a great bleſſing among his people? God hath not done this for the Heathen, no, they have not known his wayes. Hath not God ſtrictly forbidden either to adde to, or diminiſh from his lawes,

upon the penalty of a curſe? Did not God ſay to *Joſhua*, thou ſhalt diligently obſerve and do all that is commanded, not turning to the right hand or to the left? Doth not Chriſt charge his Diſciples to teach the baptized to obſerve and do all things whatever he hath commanded? *Matth.* 28. And doth not *Paul* commend the Church of *Corinth*, for being obedient in all things, and for keeping the ordinances that he delivered unto them? 1 *Cor.* 11.2. The Lawes and Ordinances of Jeſus Chriſt were in force in the Apoſtolical Chnrches; when were they repealed, by what Authority? and by whom? Is not Chriſt the ſame, yeſterday, to day and for ever. You talk of the light of Conſcience much; can this light be blotted out of the Book of your Conſcience? it will not be long, before conſcience be fully opened, to accuſe and condemn you for reproaching the commands and ordinances of the Lord Jeſus. You talk of a Chriſt within you, while you are diſobedient and rebellious to Jeſus Chriſt without you, that gave his life a ranſome for many. Do you think a Chriſt within of your own making, is able to ſecure you from the wrath of the Lamb, when he ſhall come with his mighty Angels, in flames of fire, to render vengeance upon the diſobedient to the Goſpell. You ſay you are perfect, and in heaven; and in the mean time ſtrengthen your ſelves with lies, and open your mouths with blaſphemies, and contempt of the holy things of Chriſt, as hath been ſhewed: but what will you do in the end thereof? you tell me now out of your wonted boldneſſe, to belie the truth which the Scriptures teach, that I am in the Will-worſhip, in acting obedience from another Principle, (namely the Scriptures) and ſo walk after the imaginations of my own heart; which leads thee to worſhip the Devill, in bringing forth thoſe many lies in thy Paper, begotten by the father of lies. But I tell you, the time is coming when your mouths, that are opened in blaſphemies, ſhall be ſtopped; and that word that I have urged againſt you, ſhall judge you in that day. God will judge the ſecrets of men by the Goſpell, which

Rom. 2.

which I all along plead to be the only rule of faith and obedience; and you have denyed it as to that end, and ſet up another rule, which God commands not. You accuſe me of many lies, but why do you not prove it, and evidently convince me of one, by the Authority of Scriptures, or elſe own the accuſation to be falſe, and from the Devill that overpowers you to blaſpheme the truth? But to proceed.

In the Anſwer to my queſtion they ſay the Revelations of Chriſt, are according to Scripture, &c. In my reply I told them that the Revelations of Chriſt, that are according to Scriptures, are either texts of Scripture expreſſed, or rationall deductions, conſequences, and concluſions, that naturally flow from particular paſſages of Scriptures, the which ſaid I is Scripture, and not any other Revelations can be pleaded for a Rule.

Their anſwer to this is little to the purpoſe, *Here ſay they, Thou haſt made thy ſelf manifeſt to all the children of light, to be a ſtranger to the Revelations of Chriſt Jeſus: which they witneſſed, who thereby was taught the Goſpell, and knew the Son revealed by the Father; and the brightneſſe of his coming who reveals the man of ſin: which was not done by rationall deductions, nor by Texts of Scriptures, which thou haſt got to talk of.* 2 Theſ. 2,3. 8. 2 Cor. 1. 1. 7.

My Anſwer.

1. That the Holy Scriptures are the Revelations of the Spirit of Jeſus Chriſt, is without all doubt; and they teach the whole counſell of God, neceſſary to every good work, and of ſalvation, in all righteouſneſſe, 2 *Tim.* 3. 16. 2 *Pet.* 1. 21. *Rev.* 1. 1.

2. Thoſe Revelations of Chriſt that are according to Scriptures, as their Anſwer to the Queſtion is, muſt be ſuch that accord, and are reconcileable with the current and ſtream of Scriptures, at leaſt they muſt not claſh, nor croſſe the ſtreame of Scripture, if they anſwer as they really think: and then why do they deny the Scriptures to be a perfect Rule, and ſet up the Spirit within to be the only Rule? if the Revelations of Chriſt within, are according

to Scriptures, then it will follow that thoſe Revelations are to be examined by Scripture rule, to try whether they accord with Scripture, yea or no: and then they make the Scripture the Rule, which in plain terms they have denyed to be the Rule. Therefore we may conclude their Anſwer is deceitfull, ſay one thing, and mean another. For following them in my firſt replie to this, as before, they very diſcreetly paſſe it by with ſilence, and catch at my mentioning of Scripture conſequences, &c. otherwiſe then was intended, which I ſhall ſpeak to anon.

There is one thing which I think I may do well to informe the Reader of, as touching their Anſwer though they intend it not. That the Revelations of Chriſt are according to Scripture in this reſpect, namely, Chriſt revealing himſelf to the ſoul by his powerfull working, quickning, enlightning, ſtrengthning, comforting, and the like; all which are the Revealings, and communications of Chriſt to the ſoul, in his Divine workings, all which is according to his Word; we muſt look for all ſpirituall and temporall promiſes of good things we want in the written word, but look for the fulfilling of the good things promiſed in our ſelves, by the powerfull workings and Divine givings of the Son of God: and in that way, and by what means himſelf hath appointed, and preſcribed in his word: as there is the revelation of light in the Scripture, ſo there muſt be the revealings of Chriſts power to give ſight to the eyes of the ſoul, before any be able to ſee the myſteries of the Goſpell unto ſalvation. The promiſe of a new heart, and giving repentance, is the Revelation of Scripture; but the renewing of the heart, and make it to repent indeed, is done by the mighty power of Chriſt in the heart; which all that have it, are in ſome meaſure ſenſible of. The ſpirit of Chriſt by the word reveals the rule unto us, and the ſame Spirit by his powerfull workings revealed in us, works up our hearts to a willing conformity to the rule, as I have ſaid before.

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They talk how that Antichriſt was not revealed by deductions nor texts of Scriptures; by what then? How ſhal we know what that man of ſin is, and who, but by Scripture? I think thoſe that are againſt Scripture, are againſt Chriſt, that by his Spirit gave them forth for the comfort, hope, and inſtruction of his Church: and by their oppoſing the Revelations of Chriſt in Scriptures themſelves may be the man of ſin they talk of, in ſetting up another rule, and teaching another Goſpell contrary to what the Apoſtles preached and writ.

But they are ready to catch at my expreſſions of Scripture conſequences, although I uſed them in favour of their own anſwer, had they been reall in it, but you ſee they are ſo farre from owning of conſequences drawn from the Scriptures that they have denyed the whole Scriptures from being a Chriſtians Rule. Their quotations are againſt them, unleſſe they can prove that they received their Goſpell by the Revelations of Chriſt, as *Paul* did; or that themſelves have the Spirit from the mouth of Chriſt, that reveals the man of ſin. It ſatisfieth me, that we have the very ſame Goſpell in writing that *Paul* received by the revelation of Chriſt: and that we have that word that came from the mouth of Chriſt, that diſcovers all errors and deceivers: of whom not any more obvious then themſelves. And that the Quakers deny the Scriptures is evident by this Argument, They that deny all conſequences drawn from Scriptures, deny the Scriptures; but the Quakers deny all conſequences drawn from Scriptures, therefore the Quakers deny the Scriptures.

The Minor is clear, they will not deny it. The Major is to be proved. Tis certain the Scriptures were writ many ages before this of ours; and were particularly directed and given firſt to the Church of the *Jewes*, then ſecondly to the Churches of the believing *Gentiles* in the Apoſtles age: that it is by conſequence that we in our times can challenge a propriety and intereſt in the uſe and benefit of them; becauſe not any part thereof was given.

given directly unto any that are now alive, but were given to the whole Church, of whom we are added to, and graited in, by Faith: and therefore, as we are of the Church, we have a propriety in the Churches priviledges, of which the holy Scriptures are a principall part. There is the ſame reaſon of all particulars in the Scriptures, as they are directed to particular perſons in the Church: of whatſoever qualitie, condition, relation any are in; for whatſoever was written to any directly as ſuch, by conſequence is writ to all ſuch, and of the ſame kind, where there is the ſame equality of reaſon, and the like circumſtances concurring. And hence we may ſtill ſay, whatever were written before time, were written for our learning; that we through patience, and comfort of the Scriptures might have hope: but the particular application of the whole, or a part, is by conſequence; becauſe they were not firſtly writ to us at all. Therefore the concluſion is unavoydable againſt them: and yet while themſelves are denying the Scriptures to be the rule of faith and obedience, and for which they are under the plagues written therein, as was urged againſt them, their inſenſible ſtupid ſpirits ſhift it from themſelves, and make my ſelf the man that dare adde to the Scriptures my own concluſions; and ſo am under all the plagues written therein. *Rev.* 22. 18, 19. But let them prove wherein I have in the leaſt diminiſhed and added to the Scriptures, who am defending their Divine authority unto all againſt them, who out of Apoſtaſie and ſtrong deluſion have denyed the Authority of Scripture to be the Rule of faith and life. I ſpake of conſequences, and concluſions, that naturally flow from expreſſe Texts of Scripture; not forced far-fetched out of Texts perverted, and miſunderſtood; as themſelves by concluding my ſelf the man that are under all the plagues, even while I am defending their Authority, and themſelves free even while they are denying Scripture Authority.

In their next, judging me the caſt-away, 1 *Cor.* 9. 27. And found in the old Covenant, when the Law and Teſti-

Teſtimonie is without, and ſhut out of the new Covenant, where the Law is written in the heart. Becauſe I queried how the Law and Teſtimonie may be ſaid to be in the heart, ſeeing that the Scripture placed them in the Ark, which is called the Ark of the Teſtimonie, where the two Tables were placed, that were written with the finger of God, *Exod.* 25. 16. 20, 21. and 31. 18. and to this is thoſe Texts, *Iſai.* 8. 16. and verſe 20. to be referred, which they interpret to be the Law and Teſtimonie of the heart, and would have the Law and Teſtimonie in the Ark, writ with the finger of God, but a figure of the other; as if the Lawes writ in the two Tables were not reall Lawes, which all are bound to obey, but a figure of ſome other Lawes writ in the heart of corrupt man, that would make every idle fancie and ſuggeſtion of Satan a Law to be ruled by, as is too evident by themſelves, who will allow of no Lawes of God nor Scriptures; but the Revelations and Edicts of their own bewitched fancies: for they have rejected the word of the Lord, and what wiſdome is there in them? But Chriſtians, what think you? were not the Children of *Iſrael*, to whom God gave theſe Lawes in writing, the ſeed of *Abraham*, and in that everlaſting Covenant made to *Abraham*? *Gen.* 17. 7, 8. where the Lord promiſeth to be a God to him and his ſeed in their Generations, for ever: and was not this the Covenant of Grace, which included all the ſaving bleſſings thereof, unto ſalvation, and the Law of Grace in the heart? and yet the Lord in his wiſdome, and mercie to his Covenant people, gave them his Lawes in an outward writing; and they were bound to the keeping and obſerving of theſe Lawes upon promiſes of the greateſt bleſſings; and threats of the greateſt penalties annexed. Were not *Moſes*, *Joſhua*, *Caleb*, and all the godly, that had the fear of God, and the Spirit of God in their ſouls, bound to the obſervance of this Law, which was in the Ark of the Teſtimonie? and were they in the old Covenant ſo, as to be ſhut out of the new? as they ſay of me for defending the ſame truth, which thoſe ſervants of the Lord Jam. 2. 9.

practised, and all others that feared God after them. What think you, Christians, is the book of the Law inconsistent with the new Covenant? when the truth is, the great blessing of the new Covenant, is so to renew our hearts, and incline them to the Law of God, that with love and delight, we may walk in Gods Lawes and ordinances prescribed to his Glory. But behold their censures, they judge me none of *Abraham's* seed, and rased out from his faith, and shut out of the new Covenant, and judged to be under all the plagues written in the Book of God: and now are come to deny my prayers, and the God whom I serve. Who doth thee guide, say they, to belie the truth and slander the innocent? I say, the Lord rebuke thee Satan, thou enemie to mankind; who by thy wiles, beguiled weak man, who all his life time is subject to temptation, and error: and although thou hast prevailed upon these shall men, to run upon mistakes, putting light for darknesse, and taking darknesse for light; and thereby hath drawn them to deny the true and living God, whose being and blessednesse, is in himself infinite: yet God forbid that I should cease praying for them, and that unto my God, in the name of Jesus Christ, to heal their backslidings; and to reduce them from wandring from thy truth, and Church, in all the mysterious errors, they are bewilder'd and scattered in, in the cloudy and dark day, not for want of light, who have been in a valley of vision, but for want of love thereof, and wholesome Discipline, to prevent such extravagances.

And now my dear Friends of *Farndan*, and all others that are entangled in these dangerous snares, and unheard of errors, that men of perverse minds, and proud presumptuous spirits have the boldnesse to vent and publish in our loose dayes; What think you now? you have been ready to defend these deceivers, and tell us that they keep to the Scriptures, and teach nothing but what they have ground of Scripture for, and they are as full of Scripture quotations as any whatever. But what think you now? have not they in plain words denyed the Scriptures to be

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the only rule of faith and obedience, and ſet up another rule to be the ſole Judge of error, and ground of all obedience, namely, the light of Chriſt in them; which ſometimes they call the eternall Word, by which they judge of errors, and perſons, bind, and ſentence at pleaſure; as if all judgement in heaven and earth was given to them only, and the ſame honour due to them which is due to the Father; as you have ſeen it cleared unto you before. I beſeech you to be ſerious in your thoughts of what hath been writ, in diſcovering their deceits, and blaſphemies, and the very foundation of all hereſie, their denying the Rule that all things are to be tryed by, and make themſelves the abſolute rule, and we may not queſtion what themſelves ſay, be it never ſo inſolent, and to be abhorred of all ſober Chriſtians. But they preſently paſſe ſentence and judgement on us, as if all judgement was given to them indeed; and as if themſelves were the only Maſters, that all muſt ſtand or fall unto. Had they but power to execute, as they have pride and inſolencie to judge and cenſure, what fleſh were able to ſtand before them, that ſhould but croſſe their proud fancies? But their pride will be their ruine: And the Lord will rebuke the madneſſe of theſe Prophets; and they are in the ſame way of periſhing, as in the gainſaying of *Corah*.

But dear friends, I hope that there is that fear of God in your hearts that will preſerve you from running out into theſe deſperate hereſies as to deny the holy Scriptures to be the Rule and ground of faith and obedience: For you know, deny the Authority of Scriptures, the only boundary of truth, and the only Touch-ſtone that every ſpirit and opinion is to be tryed by; then all ſhall be left to follow the imaginations of their own idle heads; and act as their deceitfull hearts ſhall ſuggeſt: then they that can get the greateſt confidence, conceitedneſſe, and ſtrongeſt fancies, and the impudenteſt tongues, to vent their own inventions, will be the only men for the true Religion, and then who can tell what is truth, and who are guided by the ſpirit of God, and who by the Devill? The

very denying the Authority of the Scriptures, bringeth all into confusion and heathenisme inevitably. Cast off that which God hath ordained to direct us, then the Devil will put in, to mislead into all error; and how shall any be able to know his workings, and temptations from the pure workings of God for our good, when the authority of the Scriptures are laid aside? Nay, who can be certain of any things in himself, or in others, that they please God, when I, or they cannot be certain, they are ordained of God to that end, if you lay aside the Authority of Scriptures? And how just is it for God to punish the hearts of men with all spiritual delusions, blindness, and error, and to let Satan loose upon mens souls, when they cast off that which God hath given to direct, and instruct in all righteousnesse, and to every good work, as 2 Tim. 3. You know how it is said, that he that provideth not for his own, hath denyed the faith, as to that particular duty which the Doctrine of faith teacheth, and is worse then an Infidell. What would the Apostle have said of these that deny the whole Doctrine and Rule of Faith; and yet have been once Christians? sure they are worse than Infidells, and it had been better they had never known the way of righteousnesse, then after they have known it, to turn from the holy Commandements of the Lord, delivered unto them, by word or writing. 2 Pet. 2, 20. see chap. 3. 1, 2. wherein the Apostle endevoured to stirre up their pure minds by way of remembrance, that they might be mindful of the words that were spoken before by the holy Prophets, and of the Commandements of us the Apostles of the Lord and Saviour, which comprehends the whole scriptures of old and new Testament, on which the Church is built: the Scriptures are, and in them do contain the Oracles of God, which is a great advantage and preferment to those they are committed unto, beyond all others, Rom. 3. 1, 2. To them is the Covenant, and the promises, and the service of God, chap. 9.

And whatever were writ before time, was writ for our learning, that the Church of God through patience and com-

comfort of the Scriptures might have hope, *Rom.* 15. Whereas on the other hand, those that are denyed the Scriptures, are Aliens from the Common-wealth of *Israel*, and strangers to the Covenant of Promise, and without hope and God in the world, *Ephes.* 2. 12. as is clear of the like Infidel state, that the *Ephesians* were in before their conversion to Christianity. I tell you, to deny the Scriptures is the desperatest error that any mortals can possibly plunge themselves into, having once professed them; such I am sure forsake their own mercies, and judge themselves unworthy of eternall life, by despising the Gospel of Christ contained in the Scriptures; they sleighe the everlasting Covenant of Grace, and all the promises writ in the Book of God; there being not a promise made to any in the world, but what is in the Scripture; nor can any expect that God will give that which he doth not promise to any. Let them tell me what promises are writ in the heart, that deny the Scripture to be the only rule of faith and obedience; if they be without the promise, then they are without hope, and God in the world, as the poor Indians are; if not worse, by denying that which they have the means to know, nay, have known, and been convinced, and rejoyced in the spiritual blessings promised; but now wilfully deny them, and reject them, as not to be believed, that are written for the great comfort of the Lords people.

I tell you friends, these miserable Worms uncovenant themselves, and unchrist themselves, as if they cared not for grace and mercie in their standing before God. In denying the Scripture, they deny all that grace and mercy, that is writ there, for the comfort and hope of poor penitent sinners. If the Scriptures shall be denyed their Authority, by them, then it will follow, that they have removed the Lords antient bounds, and the only Judge of all error. What is heresie, but the broaching of errors, and vain opinions, and practices, contrary to the holy Lawes and Institutions of God, recorded in Scriptures? in taking away the rule, they are involved in all heresie what-

ever; for God will not be any otherwayes known, trusted in, worshiped, and obeyed, then himself hath taught, and prescribed us in his word. When men dare think of God after their own fancies, and believe in him after their vain minds, and worship God as seems good in their own eyes, as all do that deny the Scripture to be a perfect Rule, no wonder that they make God like themselves, and themselves like God; and that they preach another Gospell, and set up another Christ, and fancie another Heaven, and another day of judgement, and another Law and Rule to try all things by. If men cease to be Christians, and forsake the rules of Christianity, while they continue to be men, and have any sparks of immortality in them, they will be doing in one way or other, in order to eternity: But will you receive these seducers into your houses, and bid them God speed, that deny the only Rule of righteousnesse, and not be partakers with them? Judge ye. And can a greater proof, and demonstration be given against any, that they are Impostors, and deceivers, false teachers, then this, that in plain terms will deny the Authority of the holy Scriptures to be the only Rule of faith and obedience; as those do which you receive, and adhere unto? which is a confirmation to me of the truth, and Divine approbation of the publike ministry, that you have forsaken, when I observe what teachers you follow, even those that deny the Authority of Scriptures.

And should our Teachers deny the Authority of holy Scriptures to be the Rule of faith and obedience, and set up their own fancies to be the Rule, as they do which you adhere unto, it were time to forsake and abhorre them. Remember the Argument of our Saviour, to distinguish between those that are of God, and those that are not. *Joh.* 8. 47. He that is of God heareth Gods words, but ye therefore hear them not, therefore ye are not of God. They are blessed that hear the word of God and keep it: and this word is that word which they heard from the beginning, as the same Apostle witnesseth,

1 *Joh.*

1 *Joh.* 2. 7. Brethren, I write no new Commandement unto you, but an old which you had from the beginning; and the old Commandement is the word which you have heard from the beginning: and he that saith he knowes Christ, and keepeth not his Commandements, is a lyar, and the truth is not in him: Even those Commandements which were writ and spoke from the beginning, that we love one another; and this is love, that we walk after Christs commandements: and this is the Commandement, that as you have heard from the beginning, so should you walk in it. Our duty is to look unto what Christ hath spoken, and was heard by them that lived when he was upon the earth; as his Apostles who had the promise of the Spirit to bring all things to their remembrance which he had spoken unto them. And we are not to look for new commands from Christ now, but to cleave to the old; and we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip: How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? *Heb.* 2. 1, 2, 3.

So likewise God who at sundry times, and in divers manners, spoke in times past unto the Fathers, by the Prophets, hath in these last dayes spoke unto us by his Son: he doth not say that God in these last dayes doth speak, or will speak unto us by his Son; but God hath already in time past spoke by his Son, and that speaking is to these last dayes; so that we are not to look for any other speaking or Revelations from any, let them pretend what they can, but must hear what the Spirit hath said unto the Churches; for whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God; and this Doctrine of Christ consists in the Commandements, that ye have heard from the beginning, that we should walk in them. 2 *Joh.* 2. 6, 9. For many deceivers are entred into the World, who confesse that Jesus Christ is not come in the flesh, this is a deceiver and an Antichrist: Heb. 1. 1.

and

and that is another rule to try the Spirits by, whether they be of God or no. Every Spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, but is Antichrist. I confesse in the Apostles dayes that was lookt upon to be the great heresie that troubled the Church, namely that *Jewish* denyall of Christs being come in the flesh, and that which did overthrow the Christian faith. And we cannot say that the Quakers directly are in that Antichristian heresie, but this we can safely say, that they deny the benefits that come to the Church by Christs sufferings in that flesh he received from the Virgin *Mary*, or else deny it to be a reall body of flesh, and so make him but a figure and type of Christ in the Saints, who are his true reall body, which he now suffers in, and by suffering makes satisfaction for them; making that death upon the Crosse of none effect: which is all one with denying that Jesus Christ is come in the flesh: because they deny him that body of flesh that God prepared for him to suffer in, even for all those his blood was shed for, for remission of sins: hence it is that they so commonly say, that we must not think to be saved by that Christ without us, that dyed at *Jerusalem*; but by Christ within us; and that Christ within they make to be all one with the light that is in all. Such mad confused notions they have of Jesus Christ, who shed his blood for many, for remission of sins; and did he not shed his blood without us, and he is able to save to the utmost them that come to God by him, seeing he liveth for ever to make intercession for them. For such a high Priest became us, who is holy, undefiled, separate from sinners, and made higher then the heavens, *Heb.* 7. 25, 26. And is this done within any, think you? It's true Jesus Christ worketh powerfully and effectually in the Saints, to their conversion and reforming: but to imagine that his powerfull workings in the hearts of his people, is Christ in his being and person, is a foule mistake, as much as to say, the actions of a man is the man.

Dear

Dear Friends, I cannot but admire and wonder, that ever you should adhere to such Teachers, that so notoriously derogate from the death, and blood-shed, and intercession of Jesus Christ; who hath suffered but once for sins, the just for the unjust, to bring us to God; being put to death in the flesh, but quickned in the Spirit, 1 *Pet.* 3. 18. Christ was once offered to bear the sins of many, *Heb.* 9. 28. By one offering he hath perfected for ever them that are sanctified, chap. 10. 14. All which these Impostors which you follow, make void, which is to make the whole Gospell of no effect. All good newes to sinners, is grounded upon this one suffering of Christ without us, thereby bearing our sins, and taking them away by his bloud; his blood cleanseth from all sin, and that alone: without blood is no remission, by his stripes we have healing, in him we have redemption through his bloud, even the forgivenesse of sins, Ephes. 1. Doth Christ undergo the stripes of a just God, and shed his bloud for our Redemption, and forgivenesse, within you? What abhorred dotages are you bewitched with? And no great wonder when you depart from the Counsells of God, revealed clearly in the holy Scriptures: why, whither will you wander, when you are got beyond all true bounds? If one should have told you when you first had prejudice against the faithfull Ministrie, that you will fall off from all Ministrie, and Worship, and Sabbaths, and private exercises of Religion in your families, and from Scriptures, and from Christ, as the Scriptures teach him for Justification, and Salvation, &c. you would have took it as ill as *Hazael*: but by sad experience you may see your souls surprized with all this, and I fear have added obstinacie unto it, even scorning all counsel, and endeavours to reduce you from these miserable snares, with which you are taken, and undone, if God prevent not by his everlasting love, and Covenant mercie; from which they that have had good experience of your constancie and fidelity in the wayes of Righteousnesse, and true godlinesse, are inclined in charity, to hope well of you, that

there is some good at the bottome, and like a root, that will spring forth again, and make you instrumentall, by your sad experiences to warn others.

The Third Question propounded.

WHether any thing besides the holy Scriptures, is constituted of the blessed God to reveal Jesus Christ as Redeemer and Saviour to the Spirits of lost fallen miserable lost man, so bring up men to happinesse. Or whether lost man without the knowledge of Christ, as the Scriptures reveal him, may attain unto salvation, yea or no.

The Quakers Answer.

*None can come to Christ, but whom the Father draweth by his unlimited power, nor know the Father, but to whom the Son reveals him: and he that thinks to attain the way to eternall life, by reading the Letter of Scripture, and regards not the light which comes from Christ the true light, that inlightens every man that comes into the world, and shines in the darkness, and the darkness comprehends it not, and the Scripture testifies of Christ the light, and bids people believe in the light, that they may become the children of the light, and that they may have the light of life, and not walk in darkness, but have the light of life, which is Christ, and he that believes in the light, shall not abide in darkness, but shall have the light of life, which is Christ, and he that believes in the light, is passed from death unto life, which is Christ, and he that believes in the light, is not condemned, which is Christ, and he that believes not in the light, is condemned already, which is Christ, and he that believes not in the light, shall not see life, but the wrath of God abides on him, which is Christ, and he that believes not in the light, is in darkness, which is Christ, and he that believes not in the light, is not of the light, which is Christ, and he that believes not in the light, is not of the children of the light, which is Christ, and he that believes not in the light, is not of the children of God, which is Christ, and he that believes not in the light, is not of the children of the kingdom, which is Christ, and he that believes not in the light, is not of the children of the resurrection, which is Christ, and he that believes not in the light, is not of the children of the world to come, which is Christ, and he that believes not in the light, is not of the children of the world that is to come, which is Christ, and he that believes not in the light, is not of the children of the world that is to come, which is Christ, and he that believes not in the light, is not of the children of the world that is

My Reply.

Their Anſwer to my third Queſtion falls upon other Queſtions, but gives no direct Anſwer at all: for the queſtion doth not exclude the power, and grace of the Father, and the Son from mans attaining unto ſalvation, but is of another thing, namely, whether fallen loſt man without the knowledge, and uſe of the Scriptures, may in an ordinary way know Chriſt as Mediator, and be ſaved by him; or thus, whether God hath and doth exerciſe his power and ſpirit in bringing corrupt man to the knowledge of Chriſt, as Redeemer, and believe in him to eternall life, without the uſe and knowledge of the Scriptures ordinarily? The Queſtion is not of extraordinary caſes, and of Gods unlimited power, who can do more then he hath any where revealed he will doe, but it is of his ordinary courſe and power that is limited by his word of truth, to do what he will, in order to the bleſſedneſſe of thoſe that wait upon him, in thoſe wayes and in the uſe of ſuch means, himſelf hath appointed in his holy word; all other ſtamps and forms, pretending to the knowledge of God, and religious worſhipping of him, or of being ſaved by Chriſt, are but the ſuperſtitious births of deluded fancies, that tend to the deceiving and ruin of a mans ſelf and others.

Their Anſwer to this is but dark, and to little purpoſe, only they ſay,

That their Anſwer doth ſtand as a witneſſe againſt me, and declares the way to the Father, and the Son, according to Scriptures, Matth. 11 27. Joh. 6. 44. *Which they ſay my dark mind is a ſtranger unto, who am querying of Gods conſtituting ordinary means of ſalvation, and of his ordinary way of working, to reveal Chriſt as Redeemer, which ſay they, are unlearned Queſtions, and to be condemned with the light, which reproves the world of ſin, and leads to the Son, who is the Redeemer, and way to the Father,* Joh. 14. 6. *Which way is but one, and condemnation you muſt own, unleſſe thou canſt ſhew us a Scripture that ſpeaks of ordinary and extraordinary way of Gods exerciſing his power, and Spirit,*

or of a limited power of God, which words proceed from thy dark Imaginations, and not grounded upon Scripture, are concluded to be the births of the deluded fancie you speak of.

Answ. By all this we may judge the sum of their Answer amounts to this. That my Question is unlearned, and to be condemned with the light which reproves the world of sin, and leads to the Son immediately without the help of those means God hath appointed to that end; and therefore, as before the Scriptures, and Ordinances therein commanded, are not of necessity; but this pretended light, and Spirit, and unlimited power of God, is to be attended upon only, not regarding any ordinary means whatever, though such as God himself hath appointed, and doth only reveal in his word; as if all those ordinary and usuall helps that God himself commands in his word, for men to use to come to the knowledge of Christ, and how to be saved by him, were superfluous, or opposite to the knowing of him, &c. although the Scriptures were written, and all Instructions therein contained for our learning, that we might have comfort and hope, all others that have not the use and benefit of Scriptures, have no hope, and without God in the world: as hath been spoken to already: and yet this they say is an unlearned Question; but surely they say so, because they know not how to give a direct Answer to it in plainnesse, but it will lay them open to the weakest judgements, to be against Christ as Redeemer, as the Scriptures teach him, which few would hearken unto, should they speak plainly. But let all men judge of what Spirit these men are of, that condemns the Questions, as propounded by the light which condemns the world of sin.

But let them first discover what sin is in these Questions, before they rashly condemn them.

Secondly, let them tell us what light is that which reproves for sin, if not the mind of Christ, and the voice of the Spirit revealed in the Scriptures.

Thirdly, let them prove that the light which they condemn the Questions with, is the true light of Christ: or

else

elſe who will regard them? How dare theſe proud Worms condemne the things they know not how to anſwer, but by denying the holy Scriptures, and what they teach?

But what light is that, that leads to the Son who is the Redeemer? while you diſown the light of Scriptures, to be the Rule to make out this high diſcovery. Did you ever know or hear of any, ſince Scriptures were, that have attained to know Chriſt as Redeemer, and to believe in him to ſalvation, that never heard of Chriſt by Scriptures, or Scripture miniſtry? Doth not the Apoſtle determine abſolutely, as to this caſe and queſtion, by ſeverall interrogations, *Rom.* 10. How ſhall they call on him, of whom they have not believed? and how ſhall they believe in him of whom they have not (ſo much as) heard of? and how can they hear without a preacher? and how can they preach except they be ſent, &c. And doth he not conclude from theſe interrogations, that faith comes by hearing, and hearing by the word of God? he urging that neceſſity of hearing the word of God, in order to faith, without which it cannot be; And therefore it was that he queries the *Galatians*, thus: Received ye the Spirit by the Law, or by faith preached? not by the Law, but by the preaching of the Doctrine of faith. Neither is there ſalvation in any other, but in that Saviour and Redeemer which the Apoſtles preached, *Act.* 9. 12. for there is no other name under heaven, given amongſt men, whereby we muſt be ſaved, but the name of Jeſus Chriſt of *Nazareth*, whom the *Jewes* crucified, and God raiſed from the dead, ver. 11. and this name, and perſon, Chriſt Jeſus, deſigned of God to be a Saviour, cannot any know of, or believe in him, but by the help of Scriptures, or the miniſtrie thereof: and he that believes not (in this name Chriſt Jeſus the Son of the living God) ſhall be damned, *Mark* 16. 16. And doth not our Saviour affirme that ſalvation is of the *Jewes*? as they were the Church of God, peculiar from all other people under heaven; becauſe, unto them was committed the Oracles of God:

and is not the christian Church grafted into them, and peculiar from all others, Infidels, and misbelievers, and have the same and more spirituall priviledges, and blessings of the Covenant, while all others are left to wander in their own wayes? were not the Apostles Doctrine which they preached, the only means of enlightning the dark world? and let them shew us where, and to whom they preached the light in men, to be the Gospell, and Christ within them, that the *Gentiles* should be saved by. No, they preached Christ crucified, a dying, bleeding Christ, for remission of sins: It pleased God, by the foolishnesse of preaching (Christ, as they did) to save them that believe: as they were fitted and sent of God, so they were directed in doing his work faithfully, and were accompanyed with an answerable successe; witnesse the many Churches that they gathered, and converted to the christian faith, turning them from darknesse to the true light, and from the power of Satan unto God; striving to preach Christ, where he never had been named before, *Rom.* 15. 20. And what Christ did they preach, is easie to determine, may the Scriptures judge. Either let these sinners against their own souls preach the same Christ to sinners, for the same ends and purposes, as the Scriptures witnesse of the Apostles, or else let their lying mouths be stopped, and persist no further in deceiving themselves, and seducing others.

Reader, thou canst not but judge the Question rational and religious, if the Scriptures may judge, and to be answered in the negative, and yet these men who out of their thick darknesse having denyed the Scriptures to be the Rule of faith and obedience, are forced to forge out of their dark imaginations another Rule of revealing Christ to lost man, besides the Scriptures, which Rule is in every man, sometimes under the notion of light within, law of the heart, heer they bring in an unlimited power of God, distinct from the use of those Ordinances, and wayes which God hath appointed to make usefull in those Divine discoveries of Christ the only Medi-

Mediator between God and ſinfull man; and without which Chriſt as Mediator and Redeemer is not known nor believed in, unto ſalvation at all.

They carp and cavill at my expreſſions, becauſe the Queſtion is of Gods ordinary and uſual dealings with the ſouls of men, (and have waved the extraordinary, and unuſuall operations of the hidden unlimited power of God, doing what he will to Infants diſtracted, deaf in the Church, in ſhewing them mercie) but they reject all ordinary means of Scripture, and ordinances therein appointed, and onely ſet up an immediate, unlimited power of God, though if the word of an Apoſtle be of credit before them, the Goſpell of Chriſt is the power of God to ſalvation, *Rom.* 1. 16. So neceſſary is the miniſtry of the Goſpell to ſalvation, that it's called the power of God to that end; and yet I have all along yeelded, that to the means muſt be added a Divine hand in working effectually upon the ſouls of men, or elſe nothing can be wrought unto ſalvation; and as for the expreſſions themſelves, it is not much materiall that they be found in Scripture, ſo long as the thing and ſenſe is there, as hath, and much more might be added in proof thereof, were it needfull.

The word ordinary food, is in *Ezekiel*, there the Lord threatned to deny it, which were their dayly bread; but I ſay the thing it ſelf is grounded upon Scriptures. *Iſrael* drank of water in the Brooks, and Springs, and Wells that they digged, which was ordinary, and yet Gods gift: they alſo drank of water that God gave them out of a Rock in the Wilderneſſe, where no water was before, and that was extraordinary. *Iſrael* took of their Dough for bread, which they had prepared in *Ægypt*, and that was ordinary: but when their food was ſpent, the Lord gave them bread from heaven, and that was extraordinary, for a time till they could be put into a capacity of ordinary food again. I might inſtance in twenty things more, but I forbear. But ſee the peverſeneſſe of theſe men; becauſe God at ſome times hath revealed him-

Ezek. 16. 27.

himself immediately by his Spirit without means, therefore they conclude he doth so still, although we have his word to reveal his mind, and will unto us in all things necessary to be known and done. Their quotations are perverted, and wrested, as they do all other Scriptures, to their own destruction: and to what end do they quote Scriptures in proof of any thing they affere, while they deny the Scriptures to be the Rule of faith and obedience?

In my reply, I urged *Joh.* 5. 39. against the latter part of their Answer, in which I told them, that Christ commands the *Jewes* to search the Scriptures, for in them you think to have eternall life, and they are they which testifie of me. But these Quakers say contrary. *He that thinks to attain the way to eternall life by reading the Scriptures, and regards not the light that comes from Christ, deceives himself.* To this I said, it seems the holy Scriptures are opposed to the light which comes from Christ; and I judge that the Scriptures are a light that comes from Christ, and the only way and means appointed by God, both to know and believe in Christ to eternall life, where and to whom the Lord is pleased to give his blessing.

Their Answer.

To say that we speak contrary to Christ, is false, but he that reads the Scriptures, and regards not the light which gave them forth, to learn, wrests them to his own destruction, 2 Pet. 3. 16. *and so deceives himself: and such are they that put them in place of the light, and think them the only way and means appointed by God, to eternal life.*

Answ. Did not Christ approve of the *Jewes* opinion, in thinking that in the Scriptures they should have eternal life? for where is there any promise of eternal life, or discovery of the way and means to attain it, but in the Scriptures? and from that good opinion the *Jewes* had of the truth of Scriptures, Christ refers them to the Scriptures, as bearing testimony that he was the true Christ. Of a five-fold witnesse and testimony that Christ urged on his own behalf, in this chapter, this of the testimo-

teſtimony of Scripture is one, and not the leaſt to prevail upon the credence of that unbeleeving people. What they mean by not regarding the light which gave them forth to learn, is beyond my underſtanding to find out. What light is that which gave the Scriptures? is it not the Spirit of God? all Scripture being given by inſpiration of God, 2 *Tim.* 3. 16. Surely he that regards the Inſpirations of God, regards the Author of thoſe inſpirations; for to ſay a man is obedient to the Scriptures, and by ſearch is willing to know Gods will, to do it more, and yet regards not God that gave it forth, is a contradiction in it ſelf: but theſe men aſſume, that in them only is the light which gave the Scripture; and hence they judge, in that we regard not what they ſay and write, we regard not the light, *&c.* and our cleaving to the rule of Scriptures, which are the Inſpirations of God, and not regarding them, ſeems to be the deceit, and to wreſt the Scriptures to our own deſtruction, as if the Scriptures were writ for mens deſtruction and deceit, and not for their learning, comfort, and hope: but that place in 2 *Pet.* 3. 16. is ſpoken of unlearned and unſtable men, that wreſt, not only ſome hard places, but alſo the other Scriptures, to their own deſtruction; and therefore bids the Church beware, leſt being drawn away by the error of the wicked, they fall from their own ſtedfaſtneſſe. Oh the giddineſſe, and unſtability of theſe mens Spirits, that have runned from Sect to Sect, till they have run through all, and then think to center in a way of their own chooſing; in which they do not practiſe any one duty of religious Worſhip to God, private or publike, as the holy Scriptures teach, and to make Conſcience thereof, from Scripture Authority! And yet others, and not themſelves, they charge with wreſting the Scriptures, as in their next clauſe. *Such are they that put them in the place of the light, and think them the only way and means appointed by God to eternall life.*

Anſw. You may ſee who they judge to be moſt guilty of wreſting the Scriptures to their own deſtruction, namely,

thoſe that think them the only way, and means appointed by God, both to know and believe in Chriſt the Redeemer to eternal life, and to live unto God according to this Rule, this is but the ſame with their denying the Scriptures to be a perfect Rule of faith and obedience, cenſuring thoſe that make them the Rule of faith and obedience, as if by ſo doing men deceive themſelves, and wreſt the Scriptures to their own deſtruction. Oh profane impiety, and ſinfull blindneſſe themſelves are involved in, for not receiving the truth in the love of it, &c.

But I ſee I ſhall be too large, and tire the Reader, if I examine all things of theirs, which is needleſſe, becauſe we have the ſame again and again in other words, which is anſwered already, as to the ſubſtance of them. But they tell me, Thou goeſt on in thy blind zeale, ſeeking to maintain the Scriptures to be the only means to reveal Chriſt as Redeemer, and the only way in which God puts forth his Divine power to give light and life to men.

To this they Anſwer.

But who art thou that wilt limit God to a way, and means of manifeſting his power and Spirit, who hath promiſed to powre it upon all fleſh, and that Sons and Daughters ſhall propheſie, and ſee viſions, Joel. 2. 28. *And we witneſſe his promiſe fulfilled and fulfilling, and know that he will have mercie on whom he will have mercy.*

Anſw. 1. 'Tis true, God will have mercy on whom he will; but the Queſtion is, whether God exerciſes his ſaving mercies of the Covenant to any in bringing them to ſalvation by Chriſt, without the knowledge and uſe of the Scriptures: for how can they believe in him, of whom they have not heard, and how can they be ſaved, that do not at all believe in Chriſt? as hath been ſpoke to already, *Rom.* 10. And if our Goſpel be hid, or withheld, it is to them that periſh.

2. The bleſſing of the Scriptures given to a people, is a peculiar mercy to any people, and never was common unto all: God hath given his Lawes and Statutes unto *Iſrael,*

Iſrael, as for the heathen, they have not known his ways. To them was committed the Oracles of God, the Covenant, and the promiſes, and the ſervice of God, and the Adoption, &c. but all others are without Chriſt, ſtrangers to the Covenant of promiſe, and without hope and God in the world, *Epheſ.* 2. And whomſoever God ſhewes mercy unto, as to the end, to ſave them, he ſhews mercy unto in giving them the means he ſaves by: and as is the end, ſo is the means appointed by the Lords peculiar mercy, reſtrained to the Chriſtian Churches; diſtinct from all others; and to affirme the ſame, is not our limiting of God, but it's the pleaſure and wiſdome of God to limit his power, by the word of his eternall truth; and to argue from his unlimited power, againſt his word of truth, Covenant and promiſe, is to be wiſe above what is written, if not contrary, which truſted unto, is high preſumption. As for that of *Joel* 2. 28. The Apoſtle witneſſed that promiſe fulfilled, when thoſe extraordinary gifts of the Spirit were given to the Apoſtles, Act. 2. 16, 17. So likewiſe upon the Gentiles when *Peter* preached the word unto *Cornelius* and his friends, were the ſame gifts of the holy Ghoſt, and they ſpake with Tongues as did the Apoſtles at the beginning, chap. 10. 45, 46. chap. 11. 15, 16, 17. compared. So that it's clear, that of *Joel*, was fulfilled in the Apoſtles dayes, and by them applyed to that very manner of giving forth of the Spirit: which not any in our times can witneſſe, or evince by the ſame gifts of miracles and Tongues: and yet theſe conceited Quakers witneſſe the ſame promiſe, fulfilling in them ſtill, although they have nothing of the ſame things ſpoken of, Act. 2. 4. 16. When they have the gift of Tongues, working miracles, we ſhall more eaſily incline to believe they are endowed with immediate Revelations, themſelves ſo much boaſt of: If they have not the gift of Tongues, and of miracles, the Apoſtles and ſome others had which accompanyed the gift of Revelations, what reaſon have we to believe them, in what they pretend, while they are utterly deſtitute of the other? I do

not go about to limit Gods power, but that in his wisdome and good pleasure he may give the same gifts again to men; but yet I am not bound to believe God hath, and doth give the same gifts to these men that so boast, they being not approved of God, in having gifts of Tongues, and miracles, as they had, that applyed that of the Prophet *Joel* to themselves. I grant that all necessary gifts of the Spirit unto salvation may have some footing from that promise, and so to the Gentiles. But this reacheth not the thing in hand, and is no more proper to them, than to the weakest Christian that is renewed by the Spirit of Grace. In the most proper sense, that promise was fulfilled as *Peter* witnesseth, Act. 2. 16. above 1600. years ago; but these say, they witnesse it fulfilling now, but they want not for boldnesse to say any thing they have a mind unto.

Next, they bid me shew that Scripture that speaks of a written word, or that calls it *the savour of life, quick and powerfull, or that attributes any such things unto it, as thou saist, but if you cannot, stop thy mouth.*

Answ. Most absurd is their first. What is the Scriptures but words from the Lord, committed unto writing? and every sentence of Scripture is a written word: What is Scripture, but the writings of the prophets, and Apostles? and what did they write but words? and what were those words, but the Inspirations of God? all Scriptures are given by Inspiration of God; as hath been quoted again and again.

And what will they make of that promise themselves quote *Joel* 2. is not that a written word, and all their other quotations?

2 Cor. The Apostles were the savour of death to some, and life to others, 2 *Cor.* 2. 16. But how was this, but as they were Ministers of the Word? for they were not as many, which corrupt the word, &c. and the word is quick and powerfull, *Heb.* 4. 12. It's called the immortall seed, the power of God to salvation, *Rom.* 1. 16. *David* tells us, Thy word hath quickned me, and was light

to

to his feet, the rejoycing of his heart, his heritage for ever, and giveth light and underſtanding to the ſimple, Pſal. 119. 130. He witneſſeth that Gods word is pure, therefore he loved it, ver. 140. It is endleſſe to recount the Epithites, and honour, and glorious eſteeme the ſervants of God have alwayes had of the word, as it is written; and they that deſpiſe this word ſhall be deſtroyed, *Prov.* 13. 13. And let theſe wormes that are all along diminiſhing, and detracting from the power and majeſty of the Scriptures, beware, leſt being given over to deſpiſe the word, they be polluted in their own gifts, and follow the imaginations of their own deluded hearts, to their utter ruine, if God, by his grace prevent it not.

Whereas in their firſt Anſwer to the Queſtion in hand, they talk of yeelding faithfull obedience to the righteous and perfect Law of God in the heart, in my reply, I told them that they build all upon the light within, and the Law of God writ in the heart, and the Inſpirations of Chriſt, and ſo make the holy Scriptures ſuperfluous, and of no uſe, whereas the writing of Gods Law in the heart is a bleſſing of the Covenant promiſed to the uſe of thoſe wayes and means God hath given to the Church in order to that end; his word and ordinances, the Inſtrumentall cauſe of this bleſſing of grace, to whom he will; the writing of his Law in the heart, being but the ſame with a new heart regenerate, and quickned by a Divine power of ſpeciall grace, which ſoftens the hard uncircumciſed heart of man, and makes it pliable to receive the Words impreſſion, as ſtanding willing and ready to believe, and do what Jeſus Chriſt in the Rule of his word, would have him to do; being made willing in the day of his power upon the heart to yeeld faithfull obedience to all the Lawes and Ordinances of Chriſt revealed in his holy word. And to jumble things together, as they, by making the light, and Inſpirations of Chriſt, and Law in the heart all one, are moſt confuſed notions of things that differ as much as the efficient, and the effect, the giver and the gift, the will of God in commanding, and the

the blessing of God overruling the subject to a willing obedience; but let them tell us where the Scriptures speak of a righteous perfect Law of God in the heart, either in all men, or in some; and who they are, that have such a Law written within; which of the Prophets, or Apostles gives the discovery of a perfect Law in the heart, unto which all our obedience is to terminate as the only Rule; if they cannot produce Scripture Authority for it, let them confesse it a Law of their own fancie, as to the end they intend it for.

But they say in their last Answer to this in hand,

Upon the Prophets, and Apostles we build, and Christ Jesus, who hath enlightned every one that comes into the world, is the chief corner stone, though he be set at nought by thee, and the builders, who would set the Scriptures in his place, making them the enlightener, and calls his light but an effect of them; which light was before Scripture was, and will lead them that walk in it out of darknesse, to the knowledge of God and eternall life, Joh. 8.12. *But this light is not received into the mind and head from the Scripture, neither can it be blotted out, as thou hast said, but it comes from Christ who is the glory of his people* Israel, *and the light of the Gentiles such as thou call'st pagans, who shall be excused, when thou, and all that oppose the light of Christ, shall be condemned, though you can talk of Christ as Redeemer, and Mediator of his Spirit, and regenerating Grace, all which you are strangers to, &c.*

Answ. Let the indifferent Reader judge, how true it is, that they build upon the Prophets and Apostles, while they have, and are denying the holy Scriptures to be a perfect Rule of faith and obedience, and affirme that the light of Christ is not received by the Scriptures, and yet they say, upon the Prophets, and Apostles they build: and is not the writings of the Prophets, and Apostles that Scripture that they exclude from receiving the light of Christ in their minds and heads. What Prophets and Apostles is the Church built upon, if not upon those that have declared the mind of God, and Jesus Christ, in the holy Scriptures? And shall any think that the

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Scriptures oppoſe the light of Chriſt, becauſe they are written to make the clear diſcovery of Chriſt, as Redeemer, and without which, not any can know him to any ſuch end? But it's charged upon me to be a fault, in making the Scripture an enlightener, and calls Chriſts light but an effect of them. Anſwer, whether I uſed thoſe terms, I am not ſure; this I ſaid, and cleared my ſelf in, that the Scriptures ſimply conſidered of themſelves did not enlighten, nor convert as an efficient cauſe thereof, but were appointed, and deſigned of God to be the only Inſtrument and Veſſel of his Spirit, to conveigh the knowledge of Chriſt as Redeemer to loſt man, and without them Chriſt is not known at all to any ſaving ends: or to this purpoſe I ſpake. I have proved that the Word doth give light to the ſimple: and *David* acknowledges it to be both a Lamp, and a light, *Pſal.* 119. Beſides, whatſoever makes manifeſt, is light, but the Scripture doth make manifeſt what Chriſt is, and what he hath done and ſuffered, and for whom, and for what ends. So alſo they make manifeſt what ſin is, and the wages thereof, what holineſſe, and true Worſhip of God is, and how God will be ſerved by all that ſhall be ſaved; therefore the Scriptures are a true light. If the Spirit of Chriſt doth give forth light to men, then the Scriptures are a light to enlighten men, becauſe holy men writ them, as they were moved, and inſpired by the holy Ghoſt, and all Scripture were given by Inſpiration of God: and therefore deny the light of Scriptures, and deny the light of the Spirit; for what the Scripture ſaith, the Spirit ſaith, they being the Revelations, and Inſpirations of the Spirit. And what may we think of theſe ſeducers, that under pretence of a light within, and a perfect Law of God in the heart, and the Revelations of Chriſt in them, condemn me for making the Revelations and Inſpirations of God in Scripture, a perfect Rule of faith and obedience? but we are ſure the Law of God which Scriptures teach, is perfect, holy, juſt, and good, and a ſure word; and the Inſpirations of God, contained in Scriptures, are true as God himſelf,

but

but as for that Law and Spirit, that cannot ſtand, unleſſe the Scriptures fall, it is eaſie to diſcern from whence it is. But ſay they, this light is not received from the Scripture, but from Chriſt, *&c.*

Anſw. The light of Scripture, is the light of Chriſt, as alſo the Scripture Miniſtry, by which alone Chriſt became a light to the Gentiles; and in that Chriſt hath appointed a Miniſtry of men, and given them gifts, and Authority to preach the Goſpell unto the Gentiles, and by his bleſſing hath made them ſucceſſefull, to turn them from darkneſſe to light, as in the Apoſtles age eſpecially: Thus, and no otherwiſe is he ſent to be a light unto the Gentiles; for how can any believe in him of whom they never heard? as hath been ſpoke to already: and what ever is wrought by his Authority in the uſe of means, is all one with being wrought by Chriſt himſelf, to any that are ſober. And hence thoſe diſtinctions of mine, are grounded, of Chriſt, more ſtrictly, and immediately; and of Chriſt more comprehenſive, and in a mediate ſenſe, as he hath made the promiſe of his preſence and bleſſing to thoſe Miniſters of the Goſpell, that teach, and adminiſter in the Church all things, whatſoever Chriſt hath commanded to be done, *Matth.* 28. 19. He that walks in the midſt of the ſeven Golden Candleſticks, will be with the Scripture Miniſtry to the end of the World, untill the whole be gathered and united to their head, and made compleat in him.

They ſay this light of Chriſt cannot be blotted out as thou ſayſt. That which I ſaid, was a ſuppoſition thus. Suppoſe, that all the light of Chriſt as Redeemer, which you from time to time have received from the uſe of Scriptures, Miniſtry, Education, Diſcourſe, were blotted out of your minds and heads, tell me what you could know of Chriſt, as he is deſigned of God to redeeme loſt man, and how the work of Redemption is wrought, more then the rude heathen, that never heard of his name. All that they Anſwer to this, is, That the light cannot be blotted

blotted out, as thou ſaiſt. But what light is that, which cannot be blotted out?

Say they,

The light of Chriſt, that leads out of darkneſſe to the knowledge of God to eternall life, though they have not the uſe of Scriptures, this light is not received into the mind and head, from the Scripture, neither cannot be blotted out, but it comes from Chriſt the light of the Gentiles, ſuch as thou calleſt Heathens, who, many of them ſhew the work of the Law in their hearts, and ſhall be excuſed, when thou, and all that oppoſe the light of Chriſt, ſhall be condemned.

Chriſtians, look about you, for the Devil was never ſo bold, as now; and I think there is more of the Devil in ſo few lines, then ever were writ by man before: conſider them well, I aſſure you it's all their own. Was ever ſuch an abominable thing aſſerted amongſt Chriſtians? The light of Chriſt, that leads out of darkneſſe to the knowledge of God, to eternall life, is not received in the mind, from the Scripture, but from Chriſt the light of the Gentiles. As if the Scriptures were oppoſed to the light of Chriſt, or of no uſe to reveal Chriſt as Redeemer to the ſalvation of loſt man.

Chriſtians, you ſee now their Anſwer, what it is to the Queſtion, namely, That the light of Chriſt, without the uſe of Scripture, leads out of darkneſſe, to the knowledge of God, to eternall life, *&c.* even to the Gentiles, that never heard of Chriſt, nor believe in him to ſalvation. But if this be true, to what end did Chriſt come into the world, and lay down his life, to be a ranſome for many; and why did he ſhed his blood for many, for remiſſion of ſins? Chriſts death and reſurrection is all in vain, for all the world from the beginning have had this kind of light, ſhewing the work of the law in their hearts, and do by nature the things contained in the Law.

1. But let them prove that this work of the Law, is the light of Chriſt that *Simeon* propheſied of, and the Prophets, and that the Apoſtles witneſſed, fulfilled by their preaching, and writings.

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2. And let them prove that the work of the Law in their hearts, leads out of darkneſſe to eternall life. The Scriptures ſay the contrary: By the works of the Law ſhall no fleſh be juſtified, nor is there any law that can give life.

3. And let them prove that the work of the Law in the hearts of unbeleiving Gentiles, is a ſpirituall bleſſeing of the new Covenant, *Heb.* 8. which the Apoſtle applyed to the believing Church; ſo did the Prophets of old time, *Jer.* 31. If they cannot prove theſe three things, let ſhame ſtop their lying mouths.

Jeſus Chriſt as he was promiſed to be a light of the *Gentiles*, Iſai. 42. 6, 7. is to be underſtood of a peculiar ſpirituall light, Chriſt was given for ſuch a light to the Gentiles, as ſhould open the blind eyes, and bring out the Priſoners from the Priſon, and them that ſit in darkneſſe, in the Regions and ſhadow of death, out of the Priſon houſe, to guide their feet in the way of peace, *Luk.* 1. Which accordingly was fulfilled in the Apoſtles age, but how? not by Chriſt immediately, but by Chriſts Authority, who appointed men, and furniſhed them with gifts, and abilities to preach the Goſpell unto them, and opened their hearts to receive it, and become Chriſtians in profeſſion and truth. And in that they were converted and enlightened by means himſelf appointed, is all one by being converted and enlightened by him, becauſe his appointing means, and bleſſing them to that end, was that which did the work; as ſeverall Texts doth witneſs in the writings of the Apoſtles, *Act.* 13. 25. 17, 18. who concluding, Then hath God alſo to the Gentiles granted repentance unto life, and this was wrought by the miniſtry of the word, by *Peter. Act.* 13. 46. 47. It was neceſſary that the word of God, ſhould firſt be preached to the *Jewes*, but they rejecting it, lo we turn to the Gentiles, for ſo hath the Lord ordained us, ſaying, I have ſet thee to be a light to the Gentiles, that thou ſhouldeſt be for ſalvation to the ends of the earth; *Paul* and *Barnabas* attributing that to Chriſt, which was to be done by their Mini-

miniſtry, by his Authority and command, *Act.* 15. 14, 15, 16, 17, 19. *Peter* hath declared how God at the firſt, did viſit the *Gentiles*, to take out of them a people for his name, as it is written in the Prophets; that the reſidue of men might ſeek after the Lord; and all the Gentiles upon whom my name is called, ſaith the Lord. Wherefore my ſentence is, (ſaith *James*) that we trouble not them which from among the Gentiles are turned to God: and how were they turned to God? Not by a light immediate as the Quakers would, but by the miniſtry of the word; as further appears *Act.* 26. 17, 18. as is witneſſed by the Apoſtle *Paul*, which received it from Chriſt himſelf; Chriſt promiſed to appear unto him, delivering him from the people, and from the *Gentiles*, unto whom I now ſend thee, to open their eyes, and to turn them from darkneſſe to light, and from the power of Satan unto God, that they may receive forgiveneſſe of ſins, and inheritance among them which are ſanctified by faith, that is in me, working in them the ſame faith by the word, on which forgiveneſs, and eternal life only depend; that is, faith in Chriſt.

To open the blind eyes of the Gentile world, that were darkneſſe it ſelf, and turn them to the true light, is the only work of Jeſus Chriſt, as he is God: and yet *Paul*, as he was made a Miniſter of the Gentiles, he was ſent to do it, by the preaching of the Goſpell: and the Lord wrought wonderfully by his miniſtry, to make the Gentiles obedient by word and deed, *Rom.* 15. 18, 19. How many Churches of the Gentiles, were gathered by the Preaching of the Goſpel, came under Baptiſme, and all other known duties of Chriſtian obedience? Was not Chriſt a light to all theſe beleeving Gentiles, in granting them repentance unto life, as I quoted before? As for the other Gentiles which never heard of Chriſt, or hearing of him, rejected him, they remained Aliens from the Commonwealth of *Iſrael*, without Chriſt, and Covenant of promiſe, and hope, and God in the world, having their underſtandings darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of

the blindnesse of their hearts. *Ephes.* 2. 11. & 4. 18. But on the other hand, how doth the Apostle admire and wonder at those unsearchable riches of Grace to the Gentiles that believed in Christ Jesus? Ye, who were sometimes far off, are made nigh by the bloud of Jesus; therefore now ye are no more strangers, and foreiners, but fellow-Citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles, and Prophets, Jesus Christ being the chief corner-stone, in whom all the building, fitly framed together (Jewes and Gentiles) groweth unto an holy Temple in the Lord. Hence see what that building is, of whom Christ is said to be the chief Corner-stone, not the profane building of the pagan unbelieving world, that are built upon the Devill, and the vain imaginations of their dark minds (as you have heard these Quakers blasphemingly apply this text) but Believers, be they Jewes, or Gentiles, that are built upon the foundation of the Prophets, and Apostles, to them only is Christ the chief Corner-stone, chap. 2. 19, 20, 21. If they have ears to hear, let them hear what the Spirit hath said unto the Churches: and in particular how Christ Jesus hath enlightened and grafted the believing Gentiles into his visible professing Church, and made them a peculiar chosen people to himself, distinct and separate from the heathen Idolatrous world.

But it seems they are angry, because in my reply, I told them, it will pose them to prove that that righteous and perfect Law of God in their hearts (they so much pretended to) to be of God, and not from their idle brains. And good cause there was, that they should be put to the proof thereof, they answering so deceitfully, and subtilly about the Authority of Scriptures, as I have sufficiently discovered. Besides I bid them tell me plainly, whether the perfect Law of the heart, to which all their obedience is bounded, be the same perfect Law of God which the holy Scriptures teach, consisting of precepts morall, and positive Institutions of holy Worship, in force in the Apostolicall Churches, &c. Or, whether is the Law in the

the heart different from it. If, ſay I, that in the heart be but the very ſame with the whole of Scriptures, then it will follow that the perfect Law and Rule of Scriptures is ſuperfluous, and writ in vain. Then on the other hand if that in their heart be different from the Scriptures, it concerns them to prove it to be of God, and not from their idle brains. To that purpoſe I writ.

Their Anſwer is,

We ſpeak in plainneſſe, as the Law of God written in our hearts directeth us, which Law we know is perfect, and a bleſſing of the everlaſting Covenant, which thou talkeſt of, but knoweſt not, being diſobedient, and abominable, &c.

Anſw. 1. What may we judge of that Law that accuſeth another to be diſobedient and abominable, for propoſing rational queries, and demanding proof of what they aſſert.

2. Is their ſaying they know they have the perfect Law of God in their hearts a ſatisfying proof? Judge ye. But

3. If this Law be but a bleſſing of the Covenant, then it is not the eternall word that made the world, as before they Anſwer upon the like occaſion upon the firſt Queſtion, unleſſe they will confound God (that gives the bleſſing) and the bleſſing given into one.

Well, they take it for granted in ſtead of proof, *That the perfect Law of God is written in their hearts; by which they judge my error, who am pleading for that Law to be the ground of the Saints obedience, that made nothing perfect*, ſay they.

This is notable. Did I ever plead for that Law of Prieſthood, that were exerciſed in the ſacrificing beaſts, ſprinklings of blood, which were but types of Chriſt, the bringer in of a better hope? *Heb.* 7. I ſay, did I ever plead this Law of Ceremonies, which were but a ſhadow of good things to come, the ground of the Saints obedience? Let them produce it, or elſe ceaſe thus to abuſe me with lying words. But if they will wickedly pervert the text, and judge me, for pleading the holy perfect juſt Lawes, and Inſtitutions of God and Chriſt, that Scriptures teach, the only Rule of the Saints obedience; as if theſe were to vaniſh, as making nothing perfect, as is very

probable that's their ſenſe. Therefore no great matter, that I come under their cenſure, when the holy Lawes of God revealed in the holy Scriptures, cannot eſcape their ſlanders. Thus you may ſee of what Spirit they are of, both by their forwardneſſe to cenſure, and falſhood in their Anſwer. But then in the next paragraph, they have another Anſwer to the ſame thing; where they yeeld,

1. *That the perfect Law in the heart, is the ſame with that in Scripture, but under another Covenant.*

2. *They ſay this perfect Law of God in the heart, is in all that are in the new Covenant.*

3. Then they ſay, *That this Law is perpetually one and the ſame in all that have it, and it admits of no addition, alteration, nor repeal.*

4. *Where Regeneration is witneſſed, and the heart quickned by the grace of God, his Law is writ in that heart.*

Theſe four things were occaſioned upon ſome queries put to them, which for want of my Copy I cannot directly tranſcribe: amongſt which Queries, one was, Whether this perfect Law in the heart gives any Evangelicall diſcoveries of the perſon, natures, offices of Chriſt; which they ſay is an unlearned Queſtion, condemned by the light which gave forth the Scriptures, &c.

Reader mark, here they make the Law in the heart the Rule which is perpetuall without repeal, as before, which directeth them in anſwering; and yet this Law is but a bleſſing of the new Covenant. Another while they ſay, the Spirit is the ſole judge, and only Rule, as you have heard. Another while the light of Chriſt, that enlighteneth every one that comes into the world; another while the eternall word that was from the beginning, which made all things; and in their cloſe of all they ſay, written from the Spirit of truth, who is the ſame in all the children of light. Thus you ſee, they make the Law written in the heart, and the Spirit of truth, and the eternal word, all one: the Law which is promiſed, and given by that one God that made all things, is the ſame that made all things. Again, one while they plead the work

work of the Law writ in the hearts of all in the world; another while restrain it only to those that are in the new Covenant, and regenerate, quickned by the grace of God; one while man by nature hath no light remaining in him at all, but is darkneſſe, another while all in the world are enlightened by Christ. They plead a perfect Law within and the same with the Lawes of God in Scriptures, and yet condemn me for pleading the Lawes and Ordinances of God in Scripture for a Rule. That of the Scripture made nothing perfect, say they, and yet confeſſe it the same with that in the heart. Surely, either these are learned Paradoxes, or else absurd contradictions: they may do well to clear themselves better, and speak plain and directly to the things in hand.

1. The Queſtion is still, where we read of a perfect Law of God in the heart, and where it is made the Rule and ground of the Saints obedience.

2. And the Queſtion is, whether the Law in the heart be under another Covenant distinct from the perfect law of God, as declared in the Scripture.

3. And still the Queſtion is, what we are to understand by the Law of God in the heart, which is the same with Scriptures, whether the ten Commandements writ in Tables of Stone, only, or all those positive precepts of Gospel worship, and obedience conjoyned with them also.

4. And still the Queſtion is, whether the Law in the heart, without the uſe of Scriptures, make any evangelicall discoveries of the person, natures, and offices of Christ, as he is Redeemer of loſt man.

5. And whether all shall be saved that have the Law of God writ in their hearts by vertue of the new Covenant, or any be saved that live to years of discretion, that know not Christ as the Scriptures teſtifie of him, in order to his coming in the world to save sinners.

Although these queries have been put to them, they will not answer plainly and directly, but darkly, and with deceit, of purpoſe to evade the ſtrength of truth, that is against

againſt them, ſhould they ſpeak out. They quote *Pſal.* 19. 7. to prove the Law of God to be perfect in the heart; but *David* intended another Law, namely that of the Prophets. The Law of the Lord is perfect, converting the ſoul: the Teſtimony of the Lord is ſure, making wiſe the ſimple: the Statutes of the Lord are right, rejoycing the heart: the Commandements of the Lord are pure, enlightning the eyes, &c.

I have given my thoughts how the Law is writ in the hearts of Gods ſanctified people, and do grant the thing in all that are Godly by vertue of the new Covenant; which they accuſe me to deny, though falſely: but this I deny, That the perfection of the whole Law of God is writ in any mans heart, ſo as to know it, and do it, as it is written in the Prophets and Apoſtles. For as *Paul* ſaith, We know in part, and propheſie in part, and ſee but darkly, 1 *Cor.* 13. 9. 12. So in *James*, in many things we offend all. Beſides the Scripture doth not ſay as they do, of yeelding faithfull obedience to the righteous and perfect Law of God in the heart, and when they ſpeak not according to Scripture, it is to be rejected and diſowned, themſelves have granted in their Anſwer to the ſecond Queſtion.

And what that other Covenant is, the Law in the heart is under, themſelves have often expreſſed to be the new Covenant, *Jer.* 31. *Heb.* 8. And will they deny the Lawes Statutes, Ordinances of God in force, writ in Scriptures to be a bleſſing of priviledge, as they are means appointed for man to uſe in order to that end of Gods writing them in the heart by his Spirit? Both the outward writing and the inward impreſſion, wrought by the power of Divine grace, is from the ſame Covenant, witneſſe *Deut.* 4. 7, 8, 9. For what Nation is ſo great, that hath God ſo nigh unto them, as the Lord our God is, in all things that we call upon him for? And what Nation ſo great, that hath Statutes and Judgements ſo righteous, as all this Law which *Moſes* ſet before them? and therefore he warns them to keep their ſouls diligently, leſt they forget the Lawes which

their

their eyes have ſeen, and leſt they depart from their hearts; but teach them thy Sons, and thy Sons Sons, and ſo on. Theſe words of the Law of God, they were commanded to get them in their hearts, and teach them diligently to their children, when they ſate in their houſes, and walked abroad, lying down, and riſing up, chap. 6. 6, 7.

Thus we may ſee that thoſe that have the Lawes of God are nigh unto God, and great above all other Nations, by way of priviledge. And to what end were the Lawes of God given unto them, and us, but that we ſhould know them, and do them for our good? chap. 10. 12, 13. See chap. 11. 18, 19. The uſe of the outward is a means of the inward, where God gives the bleſſing. And for thoſe that have not the benefit of the outward writings of the Prophets, and Apoſtles, or have them, and yet regard them not, as it is written, is too palpable a ſign that they are ſtrangers from the Law of God in the heart, as it is a bleſſing of the new Covenant. We know the written Law was given to the people by the hands of a Mediator; and not againſt the promiſe, but ſubſervient to the receiving of the benefits, and bleſſings thereof. And therefore let them ſhew us what other Covenant that is to which pertains the perfect Law in the heart, diſtinct from the outward writing, and how the outward declaration is under one Covenant, and the Lawes of God in the heart, under another, they being both the ſame, as is confeſſed: but whether they underſtand all the ſame in the heart, as is inforce in the holy Scriptures, I ſuſpect, for they wave the anſwer of that, whereas the whole of what the Scripture plainly teacheth, is in the hearts of the Lords people, to believe, love, and do, with an equall reſpect, as the Scripture is plain in.

By evangelicall diſcoveries they carp at, and judge as unlearned, and to be condemned, which I do much admire, knowing that themſelves are no ſtrangers to the phraſe, and ſenſe, nor unacquainted with thoſe Scriptures that give ſuch diſcoveries of the perſon, natures, offices of a redeeming Chriſt, that never any have attained

unto, and diſcovered, either by word, or writing, which never had nor heard of the help of the Goſpel, as contained in the Scriptures. And for them to condemne me for putting the Queſtion unleſſe I can prove by Scripture thoſe things of Chriſt, argues their denyall of them, which to do, ſeems to me no leſſe, then to deny the true Chriſt, anointed of God, and fitted to performe the work of mans redemption in his own body, once offered by the eternall Spirit, that he might bring ſinners to God. Had he not a body given him which was ſacrificed unto death, was buryed, roſe again, and aſcended into Heaven, as Scriptures witneſſe? And was he not a perſon? *Pilate's* wife acknowledged him a juſt perſon, Matth. 27. 24. And
2 Cor. 2. 10. *Paul* forgave in the perſon of Chriſt, and to his humane nature is united his Divine, which the Saints are ſaid to partake of, in its ſpeciall and peculiar workings upon their hearts: the word made fleſh, in that he took not the nature of Angels, but the ſeed of *Abraham*, born of a Virgin, &c. truely God, and truely man in one perſon: and his offices of Prophet, Prieſt, and King, as evident, according to Scripture, that not any but Infidels, and malicious Apoſtates will deny. But I haſten. And I doubt not but that all that have the Law writ in their hearts, by vertue of the new Covenant, ſhall be ſaved, that being the ſame with a new heart regenerate, and quickned by the grace of God, and not any other, although they have the uſe of Scripture, much leſſe thoſe that are denyed the ordinary uſe and benefit thereof, as they reveal Chriſt the Redeemer to the world, without knowing, and believing in, ſhall periſh.

But Chriſtians, I pray you mark what a Chriſt theſe men fancy to themſelves, as Redeemer, that have condemned me with the light that gave forth the Scripture, for querying whether the light that is in all in the world, gives the diſcovery of the perſon, natures, and offices of Chriſt, unleſſe the Scriptures doe prove them, why do not they know that the Scriptures do give this Goſpell diſcovery, if they will own it, as I am ſure they cannot

be

be ignorant of it? Why do they put me to the proof, condemning the Query, as unlearned, becauſe I ask whether thoſe that have not the uſe of Scripture, have a ſufficient Goſpel light to give this diſcovery? If they deny it, (as I believe they do) then judge what a Chriſt they frame in their imaginations, that is without perſon, natures, and offices, whether he be that very ſame Chriſt that was equal with God, and took upon him the forme of a Servant, made in the likeneſſe of men, and being found in the faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſſe, *Phil.* 2. 7, 8. That ſuffered in the fleſh, the juſt for the unjuſt, to bring us unto God, 1 *Pet.* 3. 18. I tell you, did not theſe deceivers fear the Authority of man, that hath put forth an Act againſt Blaſphemy, more then the Authority of God in Scriptures, they would ſpeak out in plain terms, and deny the perſon, natures, and offices of Chriſt, and ſo deny Chriſt himſelf, who is not at all a Mediator, and Redeemer on the behalf of loſt man, but by his perſon, natures, and offices, &c. And therefore it is wel that fear of man will ſtop the mouth of blaſphemy. But mark, they cannot condemn the Queſtion as unlearned, by the Authority and light of Scripture, which are undoubtedly the Inſpirations of God; but their inſolence carries them higher then the light of Scripture Inſpirations, namely, to a light in themſelves, by which they condemn the myſteries of Chriſt in the work of Redemption, which the Scriptures ſo plainly teach. But what light is this, that condems the query?

They anſwer, the light that gave forth the Scriptures.

Reply. God is light, and the Scriptures are the Inſpirations of God, doth it follow that the light in man, is that God that gave the Scriptures? when can you prove that the light in man gave forth the Scriptures? if you cannot prove it, by what Authority do you affert it?

The Fourth Queſtion propounded.

WHether that light of Conſcience, which is more or leſſe, in all ſince the fall, be the Remainder or Reliques left in man, of the firſt *Adam*, in reference to the Covenant of works, or whether common to all from the Redemption of the ſecond *Adam*, as flowing from the Covenant of Grace, or how elſe. I deſire your clear Anſwer.

The Quakers Anſwer.

Man in his fallen eſtate hath not any light remains in him, to guide him to do any thing pleaſing to God, as he ſtands in the ſtate of corrupt nature, for all his righteouſneſſe is as filthy rags. The light that convinceth men of the evill of their hearts, and diſcovers the filthineſſe of their own Righteouſneſſe, is the light that comes from Chriſt, the true light, that lighteneth every one that cometh into the world, Joh. 1. 9. *And this light is not common to men by nature, it is the great gift of God his grace, that hath appeared unto all men, &c.* Tit. 2. 11.

My Reply.

The Anſwer to my fourth Queſtion, is in the negative in the firſt part denying that man hath any light in him, at all, to pleaſe God in the ſtate of corrupt nature, and this I judge a truth, though not proper to the Queſtion, which is not of doing to pleaſe God, but of whence that light is, that all have, you talk of, which in the ſecond part you anſwer is from Chriſt, according to Joh. 1. 9. and yet not common to all men by nature, but is the great gift of God, &c. which Anſwer I charged with a contradiction; becauſe all are lightened by Chriſt that come into the world, as you quote, and yet ſay, man in corrupt nature hath not any light in him, nor is it common to men by nature, when it's certain that men come into the world by naturall birth.

But to reconcile theſe, they Anſwer.

That

That man in corrupt nature is darkneſſe, but Chriſt lightneth every one, and his light ſhines in darkneſſe, and makes manifeſt what ever is reproved. Though we deny that the light which convinceth for ſin is of corrupt man, yet we affirme it to be given to man in Chriſt. And this is the ſubſtance of what is ſaid.

That man in corrupt nature ſhould be darkneſſe in the abſtract, and hath not any light in him: and that man in the ſame eſtate is lightened by Chriſt, and that with ſuch a light too, that if it be owned and loved, will lead out of darkneſſe to eternall life, as they affirme, let them that are ſober judge how theſe agree together. Such cannot do any thing to pleaſe God, and yet have that within them, that will lead them out of darkneſſe to eternall life, which is the greateſt acceptation of favour God gives to man. Then they conclude, For though we deny the light which convinceth of ſin, to be of corrupt man, yet ſay they, We affirm it to be given to man in Chriſt, who is the life, and enlighteneth every one that comes into the world. But how can they affirme that all men in corrupt nature are in Chriſt, and ſo enlightened by him, when the Scriptures ſpeak contrary, as Epheſ. 2. 11, 12. Wherefore remember, that ye being in times paſt Gentiles in the fleſh, that at that time ye were without Chriſt, and ſtrangers to the Covenant of Promiſe, having no hope, and without God in the world. They were ſometimes darkneſſe, but now are they light in the Lord, ſince they embraced the Doctrine of faith, that the Apoſtles preached, and lived in Chriſtian obedience, they are ſaid to be light in the Lord: Contradiſtinct to the other Gentiles that walked after the vanity of their minds, chap. 4. 17, 18, 19. And there are ſome that are not in the faith, nor new creatures, which all are, that are in Chriſt, as 2 Cor. 5. 17. chap. 13. 5. And how can any be ſaid to be in Chriſt but by faith, which all men have not? 2 Theſ. 3. 2. And how did the Apoſtles by their preaching open blind eyes and turn them from darkneſſe to light, by the command & power of Chriſt, if they had the light of

Chriſt, and in Chriſt, as before, which hath been ſpoken to, as Chriſt is the light of the Gentiles, according to Scriptures? By this you may ſee how clear they come off, in what I have charged them with. To ſay that man in the ſtate of corrupt nature hath not any light at all is not true, but it is true, that a man in that eſtate cannot do any thing acceptable to God, as thoſe that are renewed by grace. The former without doubt have the light and uſe of true reaſon, and underſtanding faculties, though corrupted; and as the light of reaſon preſents things to the Conſcience, good or evil, doth the Conſcience accuſe or give quiet to the mind of man in all his actions. Hence the Gentiles by nature do the things contained in the Law, and are a Law unto themſelves, *Rom.* 2. 14, 15. The Apoſtle doth not ſay that they doe the things contained in the Law, by Grace in Chriſt Jeſus, as you ſay and witneſſe in your next: But he ſaith, they do the things contained in the Law, and are a Law to themſelves by nature, ſimply; will you ſay that what they did by nature, they did by Chriſt, and wherein they were a Law to themſelves, Chriſt was that Law to them? Surely, no, unleſſe you have an art to make the nature of man corrupted, and Chriſt, both one: that the being and nature of man, is of Chriſt uncorrupted, as all things are which he hath made, may be granted, for in him we live, move, and have our being. And as the reaſonable ſoul is created and given, it may be ſaid to be of God, and the candle of the Lord: but in mans fallen eſtate, this ſoul, the candle of the Lord, is ſo perverted, and under blindneſſe, and obliquity, that not any fleſh can be juſtified, and ſaved by any works of the Law, but by faith in the blood of Chriſt Jeſus, ſhed for many for remiſſion of ſins. There is not any that doth good, no not one, all have ſinned, and are deprived of the Glory of God, *Rom.* 3. How Chriſt is the light of the Gentiles, and for ſalvation to the ends of the earth, that have not the letter, as they again, is anſwered above, and what followes, I deny, namely, *And not any other light leads to do the things contained in the law*, becauſe

cauſe, thoſe the Apoſtle ſpeaks of, were of thoſe other Gentiles, that were alienated from the life of Chriſt, through the ignorance that is in them, darkneſſe.

But they go on, and ſay further.

But this light of Chriſt doth not only lead to the righteouſneſſe of the law, as thou ſayſt, but it leads through the law, to Chriſt Jeſus, in whom juſtification is witneſſed; who is the end of the law, for righteouſneſſe to every one that believes, Rom. 10. 4.

Anſw. The main ſcope and end of the Law, is this, to require of man a righteouſneſſe ſuitable in his own perſon, as he is Gods creature, unto it: but man being never able to come up to this end, in his fallen ſtate, and ſo, by coming ſhort of righteouſneſſe, he falls ſhort of life. Jeſus Chriſt was ſent in the likeneſſe of ſinfull fleſh, and for ſin, or by a ſacrifice for ſin, condemned ſin in the fleſh. And on the ſinners behalf, is the end of the law for righteouſneſſe, that by his coming up to the end of the law, poor ſinners that believe in him, may have righteouſneſſe and life: But what is this to them that have not heard of Chriſt, nor known his name, nor believed in him in truth at all.

The Apoſtle ſaid as I, That the Gentiles by nature, do the things contained in the Law; he no where calls this Law in themſelves, the light of Chriſt promiſed, nor doth he ſay what they do by nature, leads through the Law to Chriſt, nor any other Scripture, as you affirme. Well may I charge you with confuſed notions, if you can no better clear your main fundamentall. Did you ever read of going through the Law to Chriſt? Muſt a ſinner go through it in perfect obedience, till nothing remains, to oblige him further? And is this the way to Chriſt, in whom juſtification is witneſſed only? I think thoſe that can do ſo, will ſee but little need of that true Chriſt, who juſtifies the ungodly, and came into the world to ſave ſinners. And whether I, or you be alienated from the life of Chriſt (as you cenſure me) according to Scripture, let the ſober judge.

And whereas I ſaid in my Reply, the light which is com-

common to man in corrupt nature, doth make discoveries of the eternall Deity, and of the righteousnesse contained in the written law of God; but discovers nothing of Christ, as Redeemer, or how a sinner is made just in him: the Scriptures being necessary to discover that, is the truth. Your denyall argues plainly, that you have no light in you, untill you prove either by the Law and Testimony of the Prophets and Apostles, what you deny, till then, let shame stop your censorious mouthes, which almost every line hath some ill savour of.

And what I have accused you with, in pressing people to look to the light within, is but to follow after the righteousnesse of the Law, at best, is true, and in so doing you hinder them from seeking after the righteousnesse of Christ, as Scriptures teach, and you deceive your selves, and others; your shew of quotations will not cover you, as being wilfully perverted, there not being any colour in any of the Texts, to prove that all in corrupt nature, are lightned with the light of Christ, to lead out of darkneſſe to eternall life, *Joh.* 1. 9. Which I shall endeavour next to examine your strength, and give in my Answer, is the main one.

1. That all the light in the World, whatsoever potion, or consideration, kind, or degree it can come under, is from Christ, the eternall word that made all things, is an unquestionable truth.

2. And that he is the only procuring cause of that spirituall light and life to man, without which not any can be saved.

3. And that this spirituall light and life is in himself, as in the fountain, and he the principal efficient, enlightning, and quickning whom he will, is by me as easily yeelded: but whether Jesus Christ the eternall son of God, the only Mediator between a holy God and sinfull man, doth enlighten every man that is in the world with such a sufficient light of his Spirit, that whosoever will but heed, and observe it, to obey, it will lead them out of the darkneſſe of corrupt nature to eternall life. Whether they have

have the uſe of Scriptures, or not the uſe of them, is the Queſtion to be diſputed from this Text, *Joh.* 1. 9. And my Anſwer is in the negative to it, oppoſing it, as very unſound, eſpecially when the neglect of neceſſary means is pleaded, and an immediate light, and power of Chriſt only pretended and urged.

And yet ſomething is to be premiſed too. I yeeld that all men have ſo much light or means of light offered and afforded, that ſhal leave all men without excuſe before the great Tribunall of Jeſus Chriſt; where men ſhall not be condemned for what they could not do, and be, but for not doing, and doing things they ſhould not, and had power and light to do, and forbeare, but would not, ſuch a corrupt thing is man in his fall, that he will not, though he may do better, in order to his eternall wellfare. Who amongſt unregenerate men can ſtand to plead it with God? and ſay, Lord, I have done my utmoſt to forſake my ſins, and turn to thee, in the uſe of all thoſe helps, and means, enjoyed with conſtancy and diligence, to the utmoſt of my power, time, and place, and yet thou haſt denyed me thy Grace of acceptance unto life, and condemneſt me for that which I had not power at all to do, and be? God cannot be ſaid to be behind-hand with any, nor doth the work ſtick at him, while men careleſſely neglect to do what they have power to do, in the uſe of thoſe advantages God gives to any. Although every mouth ſhall be ſtopped, and all ſtand guilty before God, that periſh, yet it will not follow as in the Queſtion, that all have a ſufficiency of light, and power of Grace, by Chriſt to come out of darkneſſe, to eternall life; which is a wide different thing, which not any Scripture teacheth, but diſowneth, by evident demonſtrations: nor can this Scripture in hand, be urged further then will agree with the proportion of faith. And in as much as our adverſaries own this Text of Scripture for the rule of their opinion and practice, and ſome others; it doth oblige them to own the whole of Scriptures, becauſe the ſame Spirit is the Author of the whole, as of thoſe few Texts they

build upon. And for them to deny the Scriptures for a perfect Rule, and in the mean while are so stiffe in urging some particular Texts as this in hand, and Swear not at all and Call no man Master, and Salute no man by the way, The Spirit shall guide you in all truth, You shall not need to teach one another, &c. is a contradiction in its self, and a speaking lies in hypocrisie, as ever were known. But now I come to the words themselves, That was the true light, which lighteth every man that comes into the world: this true light is to be understood of Christ, God and man, is clear, for it was spoken of him whom *John* was sent to bear witnesse of. The Evangelist saith, that *John* was not that light, which shined in darknesse, &c. but was sent to bear witnesse of that light, vers. 8. And yet we know *John* is called a burning and a shining light too, which is to be understood ministerially, as he was fitted and sent to prepare the way, and give the present discovery of the very person of Christ, to the people of the Jewes, (who had generally a good opinion of *John*, that he was a true Prophet) that so all men through him might believe. But why is Christ called that true light singularly, beyond *John* who was a true light to all men, to bring them to believe in Christ? Because Christ hath all light and life in himself originally, and enlightens others, as an efficient of himself, being God: but *John* was but his Instrument, and Messenger, and received all from him, for the carrying on that work he was sent to do; so that it's true of *John*, that his person and office was a true shining light in his place; but Christ, in his person and ministry, for as much as he was more then man, is that true light indeed, that gives light of himself to lighten the world: as if he had said there's not a man in the world but whatsoever light he hath, or good, under that notion, he hath received it from Christ. Indeed he is the very Soul of the world, upholding all things by his power, for his Elects sake, that they may be gathered to himself. But the Text doth not say, that he enlighteneth every one in the world with a spiritual light, sufficient

ent to eternall life and happineſſe: if they will but mind it. There is ſomething in the word lighteth, which had reſpect to the preſent time, noting ſome benefit given to the world, which never was before, according to *Joh.* 3.19. And this is the condemnation, that light is come into the world, and men love darkneſſe rather then light. As the preſent mercy, and benefit of Chriſts coming into the world (in his perſon, and immediate miniſtry, confirmed by his works of miracles) were a greater light to direct them, and lead them out of darkneſſe to God; ſo their condemnation was thereby aggravated in their refuſall, loving darkneſſe before the directions of this true light. Beſides, lighteth, is rather an outward light, a borrowed expreſſion taken from a Torch or Candle, which have their uſe in an outward ſenſe. And we know *John* bare witneſſe of Chriſt in his perſon, and office unto which he was deſigned of the Father, in making him the Lamb of God, that taketh away the ſins of the world: and he bare witneſſe to this very end, that through his Teſtimony all men might believe in him. Had the Apoſtle meant as they would have it, he would have put in more words, I think, and not left it ſo obſcurely to that end they would build on: for whether this Text proves any ſuch thing as Chriſts inward enlightening and quickening by his Spirit, in the ſouls of men unto life, is to me a great Queſtion, though a clear truth from other Texts: for this light is ſaid to ſhine in darkneſſe, but the darkneſſe comprehended it not; he came unto his own, but they received him not. The Jewes were counted his own, as being the only people of God, in profeſſion, and Covenant, and yet they are accounted darkneſſe, in regard of their incredulity, in not receiving him; for where Chriſt enlightneth and quickneth ſpiritually any ſoul with his grace, all principles of rejectings and reſiſtings of Chriſt and his word, are removed, and darkneſſe expelled: as light comes into any ſoul, darkneſſe goes out, it being nothing elſe but the abſence of light: and therefore I think the Text is to be underſtood of the light of his perſon

ſon made fleſh, his miniſtry and miracles, and all other means, which by his Authority are appointed to bring men to true faith in him, to ſalvation; as many as believed in him, he gave power to become the ſons of God, and not any other. And we know how the Apoſtles underſtood the enlightening of the Gentiles, were by their Miniſtry, in Gods granting them repentance unto life, and turning them from the darkneſſe of paganiſme, to the light of Chriſtianity thereby as Scriptures teach, as hath been proved. The main objection of theirs againſt this ſenſe is this, Chriſts perſon, miniſtry, miracles were not known to every man, therefore every man could not be lighted ſo. *Anſw.* By World may be underſtood that part of the world where Chriſt was, and is made known by vertue of his word; Chriſt was in the world, and the world was made by him, and yet he was not in all parts of the world; and ſo he was in the world, and the world knew him not, cannot be underſtood of the whole world, for ſome did know him, who he was, and for what end he came into the world. So, it is ſaid that Chriſt baptizeth, and all men come to him; here *all* muſt be underſtood of many in thoſe parts. And ſo the Apoſtle ſaith, *John* was ſent of God to bear witneſſe of the light, that all men through him might believe: this muſt neceſſarily be underſtood with limitation, for all men did not know, nor ſo much as hear of *John*, for he bare this witneſſe only in *Judea*.

Again they ſay,

That John *bare record of his life and light, from which thoſe works proceeded, and not of his perſon, and we know,* ſay they, *that his record is true, which proves thee a lyar, who ſaith he bare record of his perſon, manifeſt in the fleſh, and the lie reſts upon thee, untill thou prove it.*

Anſw. By this you may conceive that they deny the perſon of Chriſt, and ſo conſequently Chriſt himſelf; as he is a Saviour for ſpirituall life and light, were not capable of death, ſhedding of blood, undergoing the curſe, and treading the Wine-preſſe of his fathers wrath, a ſacrifice for

ſin,

ſin, for the redemption, pardon, and ſalvation of ſinners. Did not *John* bear record of his perſon, when he ſaid to the people (as Chriſt came towards them) Behold the Lamb of God, that taketh away the ſins of the world? *Joh.* 1. 29. 36. And *John* baptized him with water, and according to an immediate word and ſign given of the Lord, he ſaw, and bare record, that this Chriſt was the Son of God, verſ. 33, 34. And this is he of whom I ſaid, After me cometh a man, which is preferred before me, verſ. 30. And did *John* give record that he was a man whom he baptized with water, and talked with, and pointed at, and yet bare no record of his perſon? could he be a man, and not a perſon, the Son of God, and not a perſon, when he is ſaid, to be the expreſſe Character of his Fathers perſon? *Heb.* 1. 3. Thus you ſee in reſpect of his Divinity, and Humanity, he is called a Perſon: Adde that which I have ſaid before, and then judge who is the lyar. The Jewes themſelves, how malicious ſoever, could not deny his perſon, but they denyed that this juſt perſon Chriſt Jeſus was the true Meſſiah, promiſed in the Prophets: and therefore they with bitterneſſe oppoſed him, as a deceiver, a falſe Chriſt, &c. But Chriſt told them, If you believe not that I am he, you ſhal die in your ſins. What He is this, and not a perſon? But enough hath been ſpoke to this, to diſcover their folly and madneſſe unto all that are ſober. His life and light, and perſon, is inſeparable; but he is not any otherwayes a light, and comfort, and Saviour to loſt ſinners, but by his incarnation, taking mans nature, bearing our ſins, ſatisfying offended juſtice by the ſacrifice of himſelf, and hath obtained an eternall redemption for us thereby. And he that doth not believe in him thus, as the Scriptures hold him forth a Redeemer, by ſuffering in his own perſon, in the behalf and ſtead of loſt ſinners, for their eternall redemption, believes nothing at all of Chriſt unto eternall life, whatever other notions or fancies are pretended.

What theſe mens fancies are of Chriſt, what he is, and how he redeems, and ſaves ſinners, who can certainly tell? They own not his perſon, his natures, his offices of Prophet, Prieſt, and King, as the Scriptures reveal of him, in the performance of that great work of mans redemption. What do theſe people underſtand, what Jeſus Chriſt that came into the world (made fleſh, and a curſe too) to ſave ſinners, is? Do they think that he was a meer light without a viſible being? and do they think that he ſaves not by ſuffering, but by lightning, and with ſuch a light that all have too? when we know, the greateſt part of the world have no other light but the rationall underſtanding faculties of their own ſouls, which is able to underſtand ſomething of God, by the things which he hath made, and directs to do the things contained in the Law, and ſaid to be a Law to themſelves, &c. But is this little ſpark of reaſon (ſubject to error and vanity) Chriſt in them the Redeemer, which, when put in competition with Chriſt indeed, and the Chriſtian profeſſion of him is called darkneſſe, and a ſtate of alienation from his life, through the ignorance that is in them, as hath been proved? Truely I fear that they believe no other Chriſt then the rational ſoul of every man, accounting that the pure nature they talk of, and the eternall word, uncreate, the ſame with God, and that every one is Chriſt in fleſh. And although I know they will lie, as I have made it manifeſt, yet they will very hardly in plain terms deny this, which I ſuſpect they hold. And we ſhould have heard of many Chriſts amongſt us before now, but for that Act againſt blaſphemy, which they cannot get beyond. But I proceed.

The Lord Jeſus ſaith of *John* that he was a burning and a ſhining light, which the Jewes rejoyced in, for a ſeaſon, *Joh.* 5. 35. which is to be underſtood of his miniſtry, as ſent of God, to be the Prophet of the moſt higheſt, to prepare his wayes; and to give knowledge of ſalvation to his people, &c. and to give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide their feet in the way of peace, *Luk.* 1. 76, 77, 79. So alſo Chriſt ſaith

of

of his Diſciples, and followers, that they are the light of the world, and commands them ſo to improve it, that others may be enlightened by them, that they may glorifie God, *Matth.* 5. 14, 15, 16. And yet all this light is to be underſtood of an outward diſpenſation by words, or works, to the world. So again, Chriſt is called the light of the world, *Joh.* 8. 12. and he ſaith, I am come a light into the world, that whoſoever believes in me, ſhould not abide in darkneſſe, *Joh.* 12. 46. Adde to this *Joh.* 3. 19. His actual coming into the world in perſon, to exerciſe his miniſtry, and the diſpenſation of his mighty works, is to be underſtood of ſuch a light that never was in the world before, which was viſible, and convincing to men, as rationall and ſenſible creatures: and therefore, thoſe that did not receive him, and own his perſon, in order to ſalvation, had no cloak for their ſin, but were left without all excuſe, he doing as never any did: this viſible light was the condemnation of thoſe that refuſed it. And hence it is, that Chriſt ſpeaking of his death to the people, ſaid unto them, Yet a little while is the light with you, walk while you have the light, leſt darkneſſe come upon you, while ye have the light, believe in the light, that is, in his perſon, and name, which is called light; for it was the ſame that Chriſt ſaid ſhould be lifted up, ſignifying what death he ſhould die, and ſo the people underſtood it, as appears *Joh.* 12. 34, 35, 36. &c. And in the ſame ſenſe it was foretold by the Prophet *Iaiah*, 9. 1, 2. The Land of *Zebulun*, and *Naphtali*, by the way of the ſea beyond *Jordan*, *Galilee* of the Gentiles. The people which ſate in darkneſſe, ſaw a great light, and to them which ſate in the Region, and ſhadow of death, light is ſprung up. Then to this, compare *Matth.* 4. 12. to the 17. there you may ſee how the Evangeliſt applies that propheſie to the very perſon and preaching of Chriſt. When Jeſus heard that *John* was caſt in priſon (he knew his work was ended) he left *Nazareth*, and came and dwelt at *Capernaum*, which is upon the ſea coaſts, in the border of *Zebulun*, and *Naphtali*; that it might be fulfilled which was

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ſpoken by the Prophet *Iſaias*, repeating the ſame words, and then obſerves, That from that very time Jeſus began to preach, and to ſay, Repent, for the Kingdome of heaven is at hand; and this Jeſus thus preaching, is the fulfilling of that propheſie. By theſe quotations it is evident as the light of the Sun, that his perſonall miniſtry, and mighty works, his Authority, commands, upon the earth, in ſitting, and ſending others to preach externally, is called the light of the world, which, all that refuſed and rejected, was their condemnation, *And that thoſe that believed and received, ſhould not abide in darkneſſe*; intimating, that all thoſe that received not this viſible miniſtry, acted by his own perſon and Authority, were in and under darkneſſe, and condemnation: and we know, what he began, was carryed on by his Authority and commiſſion, in the Apoſtolicall Churches, and hath made his promiſe, to be with his Church, in giving them Paſtors, and Teachers, and his preſence to the end. Compare *Matth.* 28. 18, 19. with *Epheſ.* 4. 12, 13. Now then I ſay, if the viſible miniſtry of Chriſt, in the dayes of Chriſt and his Apoſtles upon earth, were the light of the world, then it is ſtill, though not in the ſame perſons, yet in their Authority, and writings, tranſmitted and derived from them; the Churches of the believing Gentiles being built upon the Prophets and Apoſtles, Jeſus Chriſt the chief corner-ſtone, all the building from the beginning to the end is compleated by his Authority, and powerfull workings in the uſe of thoſe means himſelf hath appointed, and revealed: once you ſee it was ſo, it remains ſo ſtill, unleſs theſe bold pretenders to an immediate light of Chriſt to all men in the world can clearly prove by the Authority of Scripture, the time and age when this light of the world was repealed, if they cannot, I hope their lying mouthes will be ſtopped, and that they will ceaſe deceiving themſelves and others.

Again, if Chriſt was the light of the world, by coming into the world in perſon, in the dayes of his fleſh, as he was the Son of man, and that great Prophet *Moſes* ſpake of

of, to our fathers, as ſaith *Peter*, Act. 3. 21. A Prophet ſhall the Lord raiſe up unto you, of your brethren, him ſhall you hear in all things, whatſoever he ſhall ſay unto you. And it ſhall come to paſſe, that every ſoul that will not hear that Prophet, ſhall be deſtroyed; and by this Prophet he underſtands Jeſus the Son of God, whom God raiſed, and ſent him to bleſſe the Jewes firſt, in turning them from their iniquities, verſ. 26. I ſay if Chriſt was thus the light of the world, as I have cleared, and which our greateſt Adverſaries will be forced to confeſſe, if there be any light in them, then it will follow,

1. That *John* 1. 9. is to be underſtood with limitation, and is not univerſall, to every man that ever was in the world; becauſe Chriſt was not in all ages, and places of the world, in his perſon and miniſtry, and powerfull workings viſibly. This is the condemnation, that light is come into the world, and men love darkneſſe rather then light: this is from the ſame pen, and muſt be underſtood of the ſame light that he calls that true light, chap. 1. 9. By which words of *John*, 3. 19. is evident, is to be underſtood of Chriſt himſelf, in perſon, as he was the Son of man, and the Son of God; ſee verſ. 14. 16, 17. This very diſcourſe to the 22. verſe, is a relation of what Chriſt himſelf ſpake, occaſioned by that Queſtion of *Nicodemus*, ver. 4 God ſo loved the world, that he gave his only begotten Son, that whoſoever believes in him, ſhould not periſh, &c. God ſent not his Son into the world, to condemne the world, but that the world through him might be ſaved; and he that believes not in him, is condemned already: And then followes verſe. 19: Which light is himſelf, then come into the world, as the former verſes read, ſhew. And hence you may ſee, that this advantage the people of the Jewes had of Chriſts corporall preſence amongſt them, preaching the Kingdome of God unto them, was ſuch a light as never was in the world before, and their not believing in this light was their condemnation; and for any now, not to believe in the very ſame perſon, the only Son of God, the true light

of the world, both by his immediate perſon manifeſt in the fleſh, and by his Authority and Spirit flowing from the ſame Chriſt, immediately revealed in his word, cannot be ſaved: and to have the light of Scriptures to diſcover Chriſt that true light, what he is, and what he hath done for ſinners, to bring them to God, and believes not in him accordingly, is the condemnation of all ſuch. And theſe Quakers I have often obſerved, though in all their writings they quote this Text, *John* 3. 19. they ſeldome repeat the whole words, but uſually render the Text thus, This is the condemnation of the world, the light: Inſomuch, that ſome that have adhered to them too much, have thought that there had been juſt ſuch a Text indeed, but there is not: It ſeems themſelves are ſenſible of the light which is ſaid to come into the world, was another thing then what they intend, becauſe they leave them out, as they are placed by the penman, and ſo put the words together, as may make ſome colour of an immediate inward light, which, is in all, as if the light that is in all men in the world, is conſtituted of God only, to be the condemnation of the whole world in the Text, when it ſpeaks not of any light, ſave of Chriſts perſon and miniſtry, then really come and manifeſt in that part of the world, the Jewes lived in. A light for eminency ſuperadded to all that were before him, as the Sun excelling the leaſt Starres; and to love darkneſſe rather then this Sun of righteouſneſſe the light of the world, is the condemnation; but yet to be limited to that part of the world, where the light of Chriſt ſhines, through the benefit and uſe of the Prophets and Apoſtles diſcoveries only.

How ſhall they eſcape that neglect ſo great ſalvation, which at firſt began to be preached unto them? *Heb.* 2. Though it be true, that there is tribulation and wo, to every one that doth evill, both to Jew and Gentile, and Chriſtian, yet as many as ſin without Law, ſhall periſh without Law; and as many as have ſinned under the written Law, ſhall be judged by the Law: and ſo thoſe that re-

refuſe the light of the Goſpel, that diſcovers the only remedy, this is their condemnation: and a ſorer judgement much more heavier then of *Sodom* and *Gomorrah*, or of thoſe that ſinned, and were puniſhed under *Moſes* and the Prophets. And that theſe depravers and contemners of the myſteries of Chriſts Kingdome, diſpenſed by Goſpel Ordinances, in order to the enlightning, quickning, and ſaving of ſinners, ſhall aſſuredly feel, if the free peculiar grace of God, through the blood of Chriſt, prevent it not, in giving them repentance and remiſſion of ſins; who have meerly out of their dark minds, through the malice of that old Serpent, fomented ſuch blaſphemies, againſt the glorious Kingdome and perſon of Jeſus Chriſt, as Satan hath not had the boldneſſe to ſuggeſt to the worſt of men in former times that have been Chriſtians, as very many of their own papers publiſhed abroad doe witneſs, and which ſome both of learning and fidelity have taken the pains to give the world notice of. And the whole of this in hand, will witneſſe them Impoſtors, and Apoſtates, that have departed from the Chriſtian Doctrine of faith, and obedience, both for matter and manner, by denying the right Rule, and the true object, as the Rule reveals Chriſt Jeſus the Redeemer of loſt man, and the way and means appointed by Chriſt to convey the bleſſings of ſpeciall grace, into the ſouls of men, unto eternal life, they have denyed, and reproached, as heatheniſh obſervations, mens Traditions, *&c.* And beſides their queſtioning the perſon, natures, offices of Chriſt, and ſo his Mediatorſhip in performing the work of our Redemption, by that one ſacrifice of himſelf upon the Croſſe, making peace, without which perſon, natures, offices is not any thing yet done to the ſalvation of mankind; our faith is in vain, our worſhip in vain, and we muſt all die in our ſins, and yet they tell us of a Chriſt, and a true light of the world, and of the bleſſings of the new Covenant, namely, the Law of the new Covenant in the heart, the free grace of God, that hath appeared unto all men, &c. and by all this they underſtand no more then

the light in mans ſoul, which every one in the world hath, more or leſſe, that is in the dark, dead, polluted ſtate of corrupt nature: and this light they ſay, is the true light, and of the pure nature of God, that being loved, and heeded, leads out of darkneſſe to the knowledge of God, to eternall life, though they have not the uſe of Scriptures; and this is the eternall Word, the everlaſting Goſpell, the Light which gave forth the Scriptures, and the Judge of the world, and the Kingdome of heaven within, and the Law of the new Covenant, Chriſt within, and I know not what, and that this Chriſt, this light, this Goſpel, this Scripture within, this perfect law of the heart, may be the better heeded amongſt people, they render the Scriptures a dead letter, the ordinances of worſhip but outward obſervations, which the kingdome of God is not in; and the Miniſters they render more odious then a few words will expreſſe, though the office and function more honorable then any other calling amongſt men; and then urge them to ceaſe from all their own works, of hearing, praying, reading, &c. and from all that knowledge got from the letter, and carnall teachings of mans wiſdome, as they call it, they bid them be dead to all theſe, and then they ſhall be in the way to be taught of God, and lead on to eternall life and perfection.

All you that are Chriſtians, and know any thing of the things of Chriſts Kingdome, may run, and read that the very height of their attainments and perfections endeavoured after, is nothing elſe but downright Apoſtaſie, putting darkneſſe for light, and light for darkneſſe, who out of a blind zeal from that very miſtake forſake the Lord, and thoſe helps and means himſelf hath appointed to lead men on in the wayes of light and life; and chuſe their own deluſions, untill Satan captivate them at his pleaſure, who hath ſuggeſted, and fill'd their hearts with all thoſe abhorred lies, as you have ſeen, which fall down flat before the ſimplicity of truth, as the Scriptures teach, as *Dagon* before the Ark of God, as in ſome com-

competent meaſure hath already been diſcovered. But to return to the text in hand, let us now examine things further. The ſubſtance of what I have writ, hath been to ſhew how Chriſt is the light of the world, and by what wayes and means he communicates the true light of ſpirituall life, to the ſaving of the ſouls of ſinners; and without which ordinary wayes and means himſelf hath deſigned to that end; as his words and holy Ordinances diſpenſed accordingly, not any can be ſaid to be lightned by Chriſt, as the Text intends: and they muſt confeſſe, it cannot be underſtood in a univerſall ſenſe, that Chriſt lightneth every man that ever was, is, and ſhall be in the world from the beginning to the end: for there is a great part of mankind that come into the world, and go out of it again, that never had ſo much as the uſe of reaſon, as Infants, and fools; nay, ſome never were lighted with the light of nature, as thoſe that are born blind, and therefore reaſon doth force them to put in ſome limitation: why not that which I have contended for? ſeeing it is ſo much agreeing with the light of other Scriptures. The ſtate of man in corrupt nature, your ſelves confeſſe, is darkneſſe, which is the ſtate of all the heathen, and unbelievers every where. And then again you ſay this light is from Chriſt, and is not common to man by nature, it is the great gift of God, his Grace that hath appeared unto all men, and teacheth all that are guided by it, as in your Anſw. *Tit.* 2. 12. Now ſay I, if it be ſuch a light of Chriſt, that is not common to men by nature, but a gift of Gods Grace that (in the Apoſtolicall Churches) hath appeared to all men by the preaching of the Goſpel, the word of Gods Grace, as they quote, then it followes that themſelves reſtrain the Text to the ſame limit and ſenſe that I have cleared: for by this in *Titus*, they have explained what their ſenſe is of the other; and this of *Titus* is ſpoken of the Doctrine of the Goſpel, which by the grace of God was manifeſted in thoſe times and places writ unto by the preaching of the Goſpel, the rules and directions contained therein, ſo teacheth all men, every where, as

in particular by his Epiſtle he had inſtructed them: as the particulars inſtanced in, is obvious, to any indifferent eye that reads the Epiſtle. And therefore againſt their wills, you ſee ſometimes they will ſpeak truth, though they intend not the truth, but a ſhew of countenancing their error, becauſe here they find the word All, which proves not a univerſality in that place, as themſelves dream, even while they ſay this light is the gift of God, his grace to all univerſally, and yet ſay is not common to men by nature, for man by nature is darkneſſe, and hath no light in him, &c. then it followes that by the gift of Gods grace, which all men in the ſtate of nature are enlightned withall, is common to all by gift, that are but in the ſtate of nature; and wherein doth this differ from that which you ſay, that it is not common to men by nature? what is the nature of man in generation, but the gift of God, diſtinguiſhed from the nature of all other ſenſitive living creatures? Is not the rationall ſoul of man common to men by nature? and yet is Gods created gift in common to all that by nature are born alive in the world; and what ever all have by gift, is of grace in a true ſenſe. But what is this to the light of Chriſt, to enlighten and ſave the world, when this gift, as to the end of ſaving, is peculiarly limited and intended to them only that upon the diſcovery and tender of his perſon and merit, believe in him to eternall life, *Joh.* 3. And this diſcovery of his perſon and merit, knowes no man, but by the only miniſtry of the word of Chriſt and the Apoſtles, as hath been proved. We uſually underſtand what gift is common to all in the ſtate of nature, that is a common gift in all by nature, not excluding the God of mans nature, from whom all good givings come to the Sons of men.

But it remains ſtill to prove that Chriſt is given for light and ſalvation in common to all univerſally, ſo that every one in the world may be ſaved by him that will, and that this light of Chriſt is nothing elſe but the writing of the Law of God in the heart, which the heathens in

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ſome meaſure all have, and doth ſhew; amongſt whom Chriſt is not ſo much as named, much leſſe known to e ternall life: This is life eternall to know the true God, and Jeſus Chriſt whom he hath ſent.

Doubtleſſe, the Spirit of God in Scripture puts a difference between perſon, and perſon by nature. we that are Jewes by nature, and not ſinners of the Gentiles, &c. Gods Covenant and promiſes to the Jewes Nation, and their ingaging to ſervice, and worſhip, according to Gods lawes in writing, gives them peculiar advantage by nature, from the reſt of the Gentile world they were ſeparate from, by an externall forme of Religion, and profeſſion of the true God, which I conceive holds ſtill of the viſible profeſſing Church of Chriſt, that externally at leaſt worſhip God in truth, as the writings of the Prophets and Apoſtles teach. And beſides in the viſible Church that have the ſame means, and Covenant of promiſe, and God nigh unto them, the diſtinguiſhing grace of God makes a difference. Many are outwardly thus called, and yet but few elect and choſen to ſalvation. *Jacob* and *Eſau* in the Church by nature, and yet the diſtinguiſhing will and pleaſure of God made them to differ, his free love to the one, and not to the other, before they had done either good or evill. Not in him that willeth, and runneth, but in God that ſhewes mercy: mans diligence is his duty, but Gods bleſſing to mans diligence is Gods free mercy: but now their opinion of a ſufficiency of univerſall grace to all in Chriſt, that leads out of darkneſſe to eternal life, as the Quakers do, as hath been ſhewed by their own Papers under their hands, deſtroyes Gods diſtinguiſhing will of his purpoſe and good pleaſure manifeſting his mercy and love to whom he will, becauſe he will, and not to others: not only in reſpect of the end, but of the means ſubſervient to the end: hence comes free will to be ſaved or damned: which theſe men cannot evade: for if every man in the world hath a ſufficient light of Chriſt, to lead out of darkneſſe to eternall life, if they will

will but heed it, &c. then it followes that all men may be ſaved that will; unleſſe you ſay, that that condition of loving and heeding this ſufficient light in man, is not in the power of man, but is the ſpeciall grace of God, given to whom he will, upon choyce; but you cannot ſay ſo but you will deſtroy your main principle, which is univerſall, and muſt be urged every way ſufficient to eternal life and happineſſe, or elſe to what purpoſe is the preſſing of this light to all, if all have not a power to improve it up to that very end of happineſſe. That there is ſuch a light and power in all men, that ſhall leave them without excuſe, and being improved to the utmoſt, ſhall not only mitigate the Torments of hell, but be a means of enjoying many bleſſings in this world, and the way and means of renewing, quickning grace where God gives his word and ordinances to any, is eaſily yeelded by men of ſober judgement; but to ſay as you, that all men in the world have a ſufficient light in Chriſt, to lead them out of that corrupt dark ſtate of nature, to eternall life, and have power in themſelves thus to improve it, if they will. This text, *Joh.* 1. 9. falls ſhort of the proof, or any other Scripture whatever; and therefore to be rejected as a fancy of mans vain mind meerly. And do but ſeriouſly conſider what wicked errors this one principle of yours runs you upon, point blank to plain and evident Scriptures.

Firſt, you have in favour of this, fancyed ſuch a light in every one, that you ſometimes call the light Chriſt the Law of the new Covenant, the counſell of God in the ſecret of the ſoul, that Spirit of Chriſt which convinceth the world of ſin, and Chriſt the light of the Gentiles; all which as you apply them to every man in the world, have been confuted, and are moſt pernicious errors, which the Scriptures oppoſe.

Secondly, hence you perſwade all men to ceaſe from all outward means of light, and onely attend upon the light within, and to wave all outward worſhip in holy obſervances

obſervances according to Scriptures, and only obey the commands of the light, and commands of Chriſt within, though inconſiſtent with the Scriptures never ſo much. For that which I call the word and ordinances, namely, the holy writings of the Prophets and Apoſtles, and the ordinances of holy Worſhip, which have their inſtitution and foundation from the Spirit of God, ſpeaking and moving what they writ; Theſe things you ſay is but the letter, and traditions of men, as in the latter end of your anſwer to this fourth Queſtion; beſides your frequent reproaching theſe things in moſt of your papers that fly abroad; I have made ſome diſcovery already, and what means all this, but that you judge the light of Chriſt to all is ſufficient alone to life eternall?

Thirdly, hence it is that you have fancyed a more ſpirituall Chriſt, then Chriſt that was made fleſh by incarnation, who was truely God, and truely man in one perſon, and offered himſelf a ſacrifice to God, to reconcile ſinners to God, and preached peace to them that were neer, and afarre off, *&c.* Becauſe this Chriſt, this perſon, this ſacrifice, and the ends thereof, are not known nor heard of to all in the world; ſo that rather then you will put a limit to this Text, *Joh.* 1. 9. which meerly the ſtrength of fancy hath taken up, you will invent another Chriſt, that will make the Text hold to every man, and that is no other then the rationall ſoul of man corrupted, which indeed is called the candle of the Lord, but no where called the Lords Chriſt, in whom we have redemption through his bloud, *&c.*

Fourthly, hence you have fancyed an univerſall free Grace of God to all men in the world equally alike, and a new Covenant to all men in the world; and this light is that Grace of God, and the bleſſing promiſed in the new Covenant, *Heb.* 8 and theſe univerſalls cannot be without the other of univerſall redemption, though they ſay little of it, becauſe that Chriſt they have in their fancy, was not capable of ſhedding bloud for any ſuch end. And

why not a univerſall ſalvation as well? inaſmuch the one as the other, but that men will not be ſaved, notwithſtanding they are redeemed, and renewed with ſaving grace by vertue of Redemption, and the new Covenant. But do you think that this is all which the Scriptures teach, as touching Redemption by Chriſt, the free love and grace of God, beſtowed on men, as they are bleſſings of the new and everlaſting Covenant, which ſtands in remiſſion of ſins, and in the giving of his Spirit to renew, and ſanctifie and ſoften the carnall, old, hard, and rebellious heart of man? I ſay, doth all the mercy and grace of God through Chriſt amount to no more then ſo, as to depend upon the will of man, reſiſting, or not improving what God intends to their eternall happineſſe? If all men have new hearts, and the Spirit, and pardon of ſin, by vertue of the new Covenant, what can hinder the ſalvation of all? Or what is it that makes this great difference between one man and another, if the Grace of God according to the new Covenant, makes all equall at firſt? What is it, or who hath made thee to differ from another man? I pray you anſwer, in whom doth the election obtain it, for that ſome believe, and others not? You talk of the children of light, unto whom faith is only given; but why ſhould you make any reſtriction amongſt men, if all have Chriſt in them, and have the Law of the new Covenant writ in their hearts, as a bleſſing thereof? What ſhould hinder the ſalvation of all, that have this ſupernaturall Grace? will the Lord condemn any that have the light and life of reall grace, and forgiveneſſe of ſins by vertue of the new Covenant, which you apply to all in the world? If all that come into the world have a ſufficiency of Grace, to lead out of darkneſſe to eternall life, then what need hath any of converting regenerating Grace? Or what need any pray for the Grace of God, to convert and turn them to God, if they have it in themſelves as they come into the world? Do you think, or can you believe that thoſe promiſes of giving Gods

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Spirit, a new heart, and of putting his fear, and writing his lawes, and circumciſing the hearts of the Fathers and children, to love the Lord with all their hearts, and ſending his Son to bleſſe his people, in turning them from their iniquities, and to give them repentance and remiſſion of ſins, is performed to all in the world?

I pray you conſider, and do not wilfully forſake your own mercies, in the reſiſting of that truth which by this time you cannot but confeſſe in the ſecret of your ſouls, and ſtand convinced in your ſelves, that your foundation is meerly the mud and ſand of a deluded fancie: See what abſurdities you plunge your ſelves into, beſides the denying of the Scriptures for a perfect Rule of faith and obedience, and all other means of working Grace that God hath appointed to that end. And in your denying the Authority of Scriptures for a Rule, you have weakned the ſeeming ſtrength of this Text, for if it be not a Rule of faith at all, then not in this particular thing; and then what remains to colour over your main principle, ſave only your private fancies, under the pretence of the Spirit that gave forth the Scriptures, as if the ſame Spirit would croſſe and contradict it ſelf ſo notoriouſly as you have ſeen: and thus by laying another foundation, beſides what the Apoſtles preached and practiſed in the Chriſtian Churches of Chriſt, hath runned you out of all truth, which the Scriptures teach, and which the Saints in all ages ſince have profeſſed and witneſſed with their deareſt blood.

I confeſſe the Church of God hath been troubled with men of perverſe minds, that have forſaken the truth, and fomented many of the ſame erroneous opinions that you center in, as univerſall Redemption, univerſall grace, freewill, juſtification by works, falling finally from grace, yet the Authors of theſe errors uſe to be more ſober and rationall in their inferences and practiſes concluded hence, then you of this Generation, they ſtill urged the uſe of all outward helps and advantages, as to Chriſtian practice,

both to God and man, according to the rule of the word; they profeſſed the word for the rule, though upon miſtake they were forced to pervert it; the opinions being ſo point-blank againſt the evident light of Scriptures, as hath been made to appear by able pens, in all times and places againſt them. But the improvement of the ſame things as touching your ſelves, is moſt deſperate and Diabolicall; talk of a ſufficient light and grace in all, to be ſaved, and then diſcourage from the uſe of Scriptures, miniſtry, ordinances of Religious Worſhip, &c. bid people mind the light, while they do what they can to put it out, even that which they have received by the bleſſing of the Lord, in the uſe of Chriſtian education according to Scriptures, as if all that any man receives from the Lord, in the uſe of thoſe means himſelf hath undoubtedly appointed and commanded, were inconſiſtent to the light within, when all impreſſions of the light of Conſcience, as it is Divine, is attained by the bleſſing of the Lord, in the uſe of the Scriptures, and Scripture miniſtry, as hath been ſpoke to. Then to make this light in all, *Chriſt the eternall word, the Law of the new Covenant, the Spirit of God, which was promiſed to be ſent, to convince the world of ſin, &c.* Who ever fancyed ſuch prodigious blaſphemies before now, which your papers ſtink of? You have queſtioned the light of Scriptures, the light of Chriſts perſon, and miniſtry, and Authority, you have queſtioned whether there were a written word of God, a perſon, natures, and offices of Chriſt, and have upon the matter made that little ſpark of the light of reaſon, corrupted, which is in meer heathens, the light of Chriſt, who according to promiſe, is called the light of the Gentiles, as if that light, which is in all that know not God, nor ever heard of Jeſus Chriſt, what he is, and what he did, was the fulfilling of thoſe promiſes and propheſies. What uſe is there of ſuch promiſes and propheſies that all in the world have had the performance of from the beginning of the world? but the holy Apoſtles underſtood thoſe promiſes ful-

fulfilled only to thoſe Gentiles that were enlightned by Chriſts word, to believe in his name, and to ſubmit to his Lawes revealed; ſuch Gentiles only were built upon the Prophets and Apoſtles, Chriſt the chief corner-ſtone, all others were without Chriſt, Aliens from the Commonwealth of Gods *Iſrael*, ſtrangers from the Covenant of promiſe, and without hope, and without God in the world. Theſe things are ſo plain, and have been ſo cleered againſt you, that you will be left without all excuſe, if you reſiſt ſuch evident light; and be aſhamed ever to talk of Scripture more, if your Conſciences be paſt feeling, that you can oppoſe the light and Authority of Scripture without fear. The truth is, you are ſo intoxicated with this notion of Chriſt lightning all immediately, and ſo bewitched in your minds, touching the manner of working it, that you preferre the light common to all in the world, and the diſcoveries thereof to eternall happineſſe, before all the light of Chriſt, which by his Spirit he hath diſcovered unto any, by the writings of the Prophets and Apoſtles. But without any doubt, all this is, becauſe you have no light in you.

I have gone beyond my intended bounds, though I have not done my intended work, which was, to go through all your Anſwers to my ten Queſtions; but for want of my Papers, which you detein from me againſt your promiſe, and that civility I preſumed upon, in you when I ſent them, without keeping a Copy by me, as I told you. And indeed, fearing that I ſhall be too tedious to the Reader, and to my own occaſions, I have thought good to publiſh theſe, as judging them neceſſary, not only to forewarn you to flie from the wrath which is to come, but alſo to admoniſh my friends more timely, and to informe thoſe of weaker judgements, to prevent their running into theſe damnable hereſies; while your ſelves ſome of you, are compaſſing the earth, to make Proſelytes, and to ſeduce them into theſe ſnares of Hell below.

And because I know delusion is very strong, when it is inflicted in judgement, for former coldnesse, out of which I fear your obstinacy in that Gulph of Apostasie that you are involved in, will rather prompt you to defend and excuse, or deny what I have charged you with (and endeavoured to convict you of) Therefore though out of the same Spirit you writ to me before, you be moved to the same envy, malice, lying, censures, railings, judgings, in your return, as I see you want not for impudence to face out any thing, to asperse and make odious those that are farre better then my self: yet I know that my record is on high, that out of the integrity of my heart, and measure of light received I have writ what I have published; and am resolved to be more vile, sith it is for God, and the salvation of poor souls entangled under this dark temptation, presented under the specious pretences of the Ministers of Christ. What civility or Christianity can I or any expect from those that have denyed the holy Scriptures as to that end they were intended, and reproached the ordinances and Institutions of the Lord Jesus, that Scriptures teach, under the notions of heathenish worship, and traditions of men, outward observations, inconsistent with the kingdome of God? which reproaches reflect upon the Author and Inspirer of Scripture appointments, which is the spirit of God; and to be reproached by those that are the reproachers of God and his worship, while I am defending him to my power, will be my Crown and honour, when confusion and shame shall stop the mouthes of his malicious enemies.

FINIS.

ERRATA.

These few amongſt other Errataes are to be amended by the Reader.

PAg. 6. l. 5. *for our*, r. *your*. p 7. l. 31. *for lord*, r. *word*. p. 10. l. 35. *for yet*, r. *that*. p. 15. l. 14. *for god*, r. *Good*. p. 20. l. 12. *put the ſtop after within*. p. 31. l. 33. for *are*, r. *am*. lb. l. 38. for *when*, r. *where*. p. 33. in the margin for *Jam.* r. *Jer.* p. 45. for *Act.* 9. r. 4.

Books written by the Author, and are to be ſold by Thomas Williams *at the Bible in* Little-Britain, London, *and* William Tompſon *at* Harborough *in* Leiceſter-ſhire.

THE Bar to free Admiſſion to the Lords Supper, removed: Or, a Vindication of Mr. *Humphreys* Free Admiſſion to the Sacrament of the Lords Supper. 8.

To receive the Lords Supper, the Actual Right and Duty of all Church-Members of years not Excommunicate. Made good againſt Mr. *Collins* his Exceptions againſt *The Bar Removed.* large 8.

FINIS.

A Poſtſcript.

BReaking off abruptly for fear of ſwelling too big, I was forced to omit ſome ſpecial things that I ſhould have been glad to have ſpoken unto, amongſt others, that the next Queſtions would have led me unto; I have thought good to give a further hint as touching that which I conceive is a main principle of theſe mens deceiving themſelves and others. They ſeem firſt to debaſe man as man, and ſay he is altogether a dark, dead, polluted thing, the childe of wrath: and his beſt actings as man, are but as a menſtruous cloth. But then they advance the ſame man in general, by affirming that every man is lighted by the Spirit of Chriſt that convinceth of ſin. And this they would have to be free Grace, and that promiſed Spirit which ſhould convince the world of ſin, of righteouſneſs, and of judgement, and whoſoever mindes and believes it, ſhall by this grace and ſpirit, come out of darkneſſe to eternal life.

But to diſcover ſo great a miſtake, we muſt know, That it is true, that all men in the world have ſome light by nature, more or leſs, that convinceth of ſin; for it is ſaid, that the Gentiles do by nature the things contained in the Law, and are a Law unto themſelves, their thoughts accuſing or excuſing one another, *Rom.* 2. 14. Mark, the Apoſtle doth not ſay, that the Gentiles, by the Spirit of Chriſt, and free grace inlightning them, do the things contained in the Law, but they do thoſe things of the Law by nature, and they are a law to themſelves. The Spirit of God is not a Law to themſelves; becauſe that is diſtinct from man, and gives Lawes to man, as he did the written Law to his people, but this is another diſtinct thing, they are a Law to themſelves. Man ſince the fall hath not loſt his reaſon; but that Divine rectitude

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and perfection thereof, that made him conformable to the will of God unto life: there is a ſpark of reaſon and immortality in the ſoul of man ſtill, which rationall ſoul, though it be depraved of what it was, and now is ſubject to error and vanity, that not any can be ſaved by following that light only: yet it is ſuch a light, as it is called *the Candle of the Lord*, Prov. 20. 27. and directs men to do the things contained in the Law. And this is witneſſed by moſt people and nations upon the earth. That reaſon which they have by nature directs them to make lawes to preſerve humane ſocieties, and the Common-weal of the whole, and hence puniſh Theft, Murther, Whoredome, Drunkenneſſe, Perjury, *&c.* and incourage to morall Vertues: which things are contained in the Law of God, and yet they know nothing of Jeſus Chriſt, nor of any other things which accompany ſalvation.

Beſides as men are under greater advantages of light in reſpect of the outward means, as the Scripture, Miniſtery, Education, Examples: ſo alſo in reſpect of the more common workings of the Spirit inlightning and convincing ſome, man by nature knowes more, and doth more the things contained in the Law and Goſpell too. The very principle of Reaſon and Conſcience urgeth every one to do the Good, and to ſhun the Evill: What man of ingenuity can withſtand the ſtrength of reaſon, but yeelds his aſſent; though not able to bring up himſelf to the practiſe of what himſelf allowes, with ſincerity, till renewed by the Spirit of Grace? The ſpirit of man knowes the things in man, and hath that inſpection and reflection in man from the underſtanding faculty, that it knoweth its owne motions, intentions and actions, whether good or evil, according to its light: and accordingly Conſcience Gods Deputy, greater then a thouſand witneſſes, either condemns or excuſeth. And I judge that all men have this in ſome meaſure, untill through cuſtome in ſin, and withſtanding this light, and Gods juſt Judgement concurring:

they

they be given up to a ſeared conſcience, paſt feeling, as is ſaid of ſome.

But now for theſe people to run up and down to teach men that this which is but the light of Reaſon improved by the help of ordinary means and workings, is the Spirit of Chriſt, and the free Grace of God, that brings ſalvation, is ſuch a pernicious Diabolical dream, that never came into the head of any till now, I think.

That mans ſoul is a created ſubſtance given of God, from whom are all things, is true, but that this ſpirit of man which is called the candle of the Lord, is Gods Spirit that was promiſed to convince the world of unbelief, and of the neceſſity of righteouſneſſe by Chriſt, victory over ſin, Satan, and hell (as that of *John* intends) and leads out of darkneſſe into eternal life, is a moſt blaſphemous error. What though they will not ſay that the ſoul of man is the Spirit of Chriſt promiſed to convince of ſin, under that notion and expreſſion? yet upon the matter they ſay the ſame, when out of deſperate miſtake, they make that to be the immediate light and power of the Spirit of Chriſt, which in deed and truth is but the rational ſoul of man in all, by nature, or acquired in the uſe of ordinary means and workings.

And thus you ſee while they are debaſing man below what he is by nature, they are advancing him above what he is at the ſame time by nature; they endow him with the Spirit of God and the gifts of free Grace to lead all men out of darkneſſe to eternall life: hence they Deifie that which is the gift of nature, and make all men their own Saviours; hence they make the differencing act between good and bad, the ſaved and damned, to be mans ſelf, under dark impotent nature corrupted; hence they ſlight the Death of Chriſt, and ſay, as one to me, that ſinners have no benefit by that Bloud of Chriſt that was ſhed at *Jeruſalem*, for that was the bloud of man: and it is the Bloud of God that man hath benefit by: not that God is capable

of shedding bloud; but this is a figurative speech setting forth the Spirit of God that convinceth the world of sin. It being asked, To what end did Jesus Christ come into the world and so to suffer? his Answer was, To put an end to the Ceremonies: and that was all that he would yeeld, although he is a man of considerable abilities; so strong is the delusion. Hence they comprehend all men under the grace of the New Testament, and make no difference between the visible professing Church, and the Pagan world; all may be saved alike if they will. Hence they cast off all outward means, Ordinances, formes of Religious Worship: and bid hearken to the spirit within, *&c.* as if all things God in his Word hath appointed were alwaies superfluous and in vain. They throw away Gods Election, special redemption, the Saints perseverance. They will have men to have the Spirit of Christ and the free Grace of the Covenant, and yet be none of his: Just contrary to plain Scriptures, *Rom* 8. But I must not enlarge, let them tell us how they will escape these Rocks. Let them tell us what difference they make between the convictions of the Spirit in the unregenerate Pagan (or Christian) and those that are regenerate; and how the Spirit is in the Infidel, and how in the true believer; and where any that are accounted for light in the Lord, are under darknesse too: and where are any in an Infidel state, called light in the Lord. Prove all things, and the Lord direct to that right understanding of truth best pleasing to himself and our good. *Farewell.*